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ARE RESIDENCE LIFE PROFESSIONALS CULTURALLY COMPETENT? AN EXPLORATION OF THE PERCEIVED MULTICULTURAL COUNSELING COMPETENCE OF RESIDENCE LIFE PROFESSIONALS NEW TO THE FIELD

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To the Graduate Council:

I am submitting herewith a dissertation written by Kelli J. Cummings entitled "ARE RESIDENCE LIFE PROFESSIONALS CULTURALLY COMPETENT? AN EXPLORATION OF THE PERCEIVED MULTICULTURAL COUNSELING COMPETENCE OF RESIDENCE LIFE PROFESSIONALS NEW TO THE FIELD." I have examined the final electronic copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Counselor Education.

Tricia McClam, Major Professor

We have read this dissertation and recommend its acceptance:

Marianne Woodside, Joel Diambra, Norma Mertz

Accepted for the Council:
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Vice Provost and Dean of the Graduate School

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A Dissertation
Presented for the
Doctor of Philosophy
Degree
The University of Tennessee, Knoxville

Kelli J. Cummings
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DEDICATION

This work is dedicated to the Residence Life professionals who spend countless hours, day and night, helping their residents become successful students and members of the community.

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ABSTRACT

This study examined the multicultural counseling competence among new residence life professionals by using the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, Gretchen, Utsey, Riger, & Austin, 2002) and a demographic questionnaire created by the researcher. Results included statistically significant positive relationships between participants' completion of multicultural counseling graduate coursework and multicultural knowledge, quantity of field experiences and multicultural knowledge, and race and multicultural awareness. The researcher discovered a negative relationship between the frequency of travel experiences outside country of birth and multicultural knowledge. Implications of these findings for field of Student Affairs and suggestions for future research are discussed.

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CHAPTER ONE

Introduction

By the year 2021, persons of color are expected to make up approximately 25% of the U.S. population under the age of 19 (Wilkinson & Rund, 2000). By the year 2020, the percentage of non-Hispanic White students graduating from high school is expected to decline, while the percentages of Hispanic high school graduates and Asian high school graduates are expected to increase by 170% and 103% respectively (The Western Interstate Commission for Higher Education, 2008). As of 2002, 30% of college students categorized themselves as minorities, and 20% of students were foreign born or first generation U.S. residents (Choy, 2002). With the previously-mentioned predicted changes in the racial makeup of U.S. high schools, incoming college students will be not only members of differing cultural groups but may also interact more frequently with members of differing cultural groups. While not all high school graduates enroll in colleges and universities, it is reasonable to assume that this shift in the racial demographics of U.S. high schools will affect institutions of higher education. As the population of students enrolling in higher education changes over time, professionals in the field of Student Affairs need to adapt their approaches in working with individuals of these diverse backgrounds in order to meet their needs. While Student Affairs professionals often receive varied training to work with students in a variety of roles, one need is clear. These professionals need to be prepared to help their students from a variety of cultural backgrounds grow and succeed as college students.

In addition to the demographic changes affecting colleges and universities, recent events of violence have brought to light the need for multicultural counseling competence among professionals working with college students. The Southern Poverty Law Center cites college

campuses as the third most frequent location of hate crimes (Southern Poverty Law Center). The terrorist attacks of September 11, 2001, created far-reaching effects among college students in the United States, exposing higher educational institutions' need for professional staff able to work with students in a crisis (Berger, 2001). While many students experienced direct losses of loved ones on this day, the effects of the attacks on the World Trade Center and the Pentagon also caused one third of college students surveyed to fear acts of retaliation toward Middle Eastern and Muslim students (Wild et al., 2005). Several students and community members responded to the attacks through racial profiling and hate crimes at multiple campuses such as Yale University and San Jose State. On April 16, 2007 a Korean at Virginia Polytechnic Institute and State University student killed 32 students before taking his own life. On January 21, 2009 at the same university, a Chinese doctoral student stabbed and decapitated another Chinese graduate student at a campus café. These events have inspired higher education institutions to create response plans for emergency situations such as the Virginia Tech massacre, however, the need for multicultural counseling competence among the professionals working with the students is necessary to process the events and help the students who have survived these crises. College is a time when young adults may be confronted with peoples of differing backgrounds for the first time (Trevino, Walker, & Ramirez, 1998). In addition, proactive culturally-sensitive dialogue, programming, and understanding are imperative for the prevention of future incidents of violence on the college campus (Hunnicutt & Kushibab, 1998).

The Evolution of Multicultural Counseling

While the field of multicultural counseling became the "hottest topic in the counseling profession" at the end of the 1980's and early 1990's, its roots began several decades earlier

(Lee, 1989; Lee & Richardson, 1991). Early curriculum surveys for graduate counselor education programs noted that less than 1% of respondents reported formal instructional requirements for study of racial and ethnic minority groups (McFadden & Wilson, 1977). Even though the majority of graduate programs were failing to teach multicultural perspective in counseling, professionals were beginning to discuss the need for multicultural competence in counseling as early as the 1970's. To fight professional and academic exclusion of multicultural issues in the fields of counseling and psychology, Association of Multicultural Counseling and Development, originally the Association for Non-White Concerns, was established in 1972, thereby establishing a dedicated professional committee to address mental health issues for diverse populations (Arredondo, 2003). In 1974 the Vail Conference of the American Psychological Association introduced professionals to a discussion of psychological practice and cultural diversity (Korman, 1974). At this conference, culture was mentioned for the first time as a variable of psychological intervention, and recommendations were made for all doctoral programs to have cultural diversity training as well as continuing education workshops. Sue and Sue presented their work "Barriers to Effective Cross-Cultural Counseling," in the *Journal of Counseling Psychology*, creating a catalyst for future discussions of the potential conflict between traditional White Western counseling practices and the values of different cultures (1977). In this paper, Sue et al cited culture as an "impediment" to the counseling relationship and challenged the counselor to take into account class, language, and cultural values of the client (1977). In addition, Sue et al. stated that the counselor must address three areas of professional competence: 1) the counselor must be aware of his or her own personal framework; 2) the counselor needs to learn appropriate strategies for working with different cultural groups;

and 3) the counselor must be more action-oriented in building and maintaining strong working relationships with culturally-different clients (1977). Following this publication, the Association of Counselor Education and Supervision (ACES) held a Commission on Non-White Concerns in 1978 (McFadden, Quinn, & Sweeney, 1978). While the numbers of conferences, commissions, presentations, and publications addressing the need for multicultural awareness in practice continued to grow from this early body of work, there was still standard for practice with clients of different cultural groups until the American Counseling Association adopted Sue et al's (1992) Tripartite Model of Multicultural Counseling Competence in 2003.

The Student Affairs Profession

While the psychology profession was beginning to explore the importance of multicultural competence in working with diverse clients during the 1970's (Korman, 1974; McFadden et al., 1978; McFadden & Wilson, 1977; Sue & Sue, 1977), the field of Student Affairs appeared to disregard this trend. At the time, the profession was tangled in its own identity crisis (Pope, Reynolds, & Mueller, 2004). Not knowing which role to serve, Student Affairs professionals acted as guardians for students, supporters of the academic mission of the college or university, or facilitators of student development (Pope et al., 2004). Finally, in 1987, the National Association of Student Personnel Administrators (NASPA) issued the document "A Perspective on Student Affairs: A Statement Issued at the 50th Anniversary of the Student Personnel Point of View." This document posited basic assumptions the committee members believed were pertinent to the profession. These assumptions included the following: "Each Student is Unique," "Each Person Has Worth and Dignity," "Bigotry Cannot Be Tolerated," and "Personal Circumstances Affect Learning" (1987). This shift in perspective followed the changes

in Student Affairs academic programs that were graduating new professionals who were focused on student development (Rentz, 1996).

Historically, the field of Student Affairs began with Harvard, the earliest university, in 1636 (Hamrick & Schuh, 1992). At that time, many faculty members lived on campus, caring for many of the students' needs beyond those found in the classroom. As time elapsed and colleges and universities evolved, separate practitioners came to the campuses to address student needs surpassing the academic. The field grew as a blending of several different areas of college student support networks, including advising and counseling, with the administrative areas of campus management (Love, 2003). With the changing of the university landscape over the past several decades, the Student Affairs profession has grown to envelope the changing student population. Currently, the field includes the following functional areas: academic advising; admissions; administration; enrollment management; career planning and counseling; commuter student services; counseling; disabled student services; financial aid; food services; gay, lesbian, bisexual, transgendered awareness and services; graduation preparation coordination; Greek affairs; health, drug, and alcohol education; international student services; intramural and recreational sports; judicial affairs; leadership development; multicultural affairs; orientation and first-year programming; religious programs; residence life; service learning; student activities; Student Affairs administration; student union; and women's resources (American College Personnel Association membership, 2007). In addition, the professional areas of campus athletics, student athlete services, student health services, public safety, and public transportation fall under the umbrella of Student Affairs at certain colleges and universities. Because the field encompasses so many functional areas and includes professionals with

different skill sets, agendas, and philosophies, Student Affairs has struggled to unite to best meet the needs of students (Pope et al, 2004). With its blend of administrative services such as financial aid, student management, and counseling-oriented areas such as career counseling and residence life, the curricula of Student Affairs programs needs to prepare new professionals adequately to meet the needs of diverse populations of students (Pope et al, 2004).

Statement of the Problem

Currently 122 Master's level programs in Student Affairs provide training for professionals in this field (www.gradschools.com, 2008). While these programs vary by curricula, numbers of credit hours, and experiential requirements, they all seek to train new professionals who will be working with college students. According to Upcraft (1988), "because there are so many different routes to the profession through formal training or job experience, formal credentialing is absent as a means of screening and selecting staff. Also, the profession is very diverse, consisting of managers, administrators, counselors, student development specialists, and others" (p. 41). As the college student population grows increasingly diverse, research has begun to show inadequacies in Student Affairs professionals' training in working with students of different cultural backgrounds (Talbot, 1996; Talbot & Kocarek, 1997; Flowers, 2003). One cause of this inadequacy may exist within the curricula of these programs. Research has shown that Student Affairs professionals who have a higher frequency of interaction and experience with people of different cultural backgrounds report a more positive attitude toward diverse populations (Pope & Mueller, 2003). A study in 2003, however, reported that not all graduate programs in Student Affairs require a course addressing diversity or multiculturalism (Flowers, 2003). Flowers (2003) acknowledges that these programs that lack an official course in

multiculturalism may integrate ideals of multiculturalism throughout all of their programs. This approach to teaching multicultural competence, however, fails to offer the intensive training and reflection to truly increase students' competence (Flowers, 2003).

With the high number of graduate programs in Student Affairs preparing new professionals, it appears that only one population of Student Affairs professionals has been studied to measure their perceived Multicultural Counseling Competence, university Counseling Center therapists (Pope-Davis & Ottavi, 1994; Sodowsky, Kuo-Jackson, Richardson, & Corey, 1998). While research has addressed some elements of multicultural competence among Student Affairs practitioners, such as the relationships between demographics and experience and White Racial Consciousness (Mueller & Pope, 2003), very limited research has examined new Student Affairs professionals' perceived multicultural counseling competence.

While it may be argued that not all Student Affairs professionals perform a counseling function, many positions in the field of Student Affairs require professionals, and especially new professionals, to serve as the first line of response and interaction with the students (Kearney, 1993). Clearly Counseling Center therapists serve the students at counselors, and yet many other areas of Student Affairs require professionals to possess strong counseling skills (Kearney, 1993). One area in particular is that of residence life (Kearney, 1993). New professionals in residence life are the most likely first responders to a variety of student issues, as these professionals often live in the residence halls with the students. They respond to a variety of student issues ranging from behavioral problems and roommate conflicts to substance abuse issues, sexual assault, and suicide attempts (Winston & Anchors, 2003). While the residence life professional often refers the student to a more experienced counselor, this new professional

needs the counseling skills to work with the student before the referral can take place (Blimling, 2003). In addressing behavioral issues with students, the residence life professional may establish long-term relationships with the student, generally attempting to achieve behavior modification over the course of several months (Blimling, 2003).

Purpose of the Study

The purpose of the study is to explore the perceived multicultural counseling competence among new Student Affairs professionals, specifically in the area of residence life. As the field of Student Affairs is so diverse in the professional responsibilities of the practitioners, there has been very little research conducted on this skill set of residence life professionals. Because residential college students spend approximately 70% of their college experience in the residence halls (Shroeder & Jackson, 1987), the potential for frequent interaction with the professional staff is quite higher than that of other professionals within Student Affairs (Shroeder & Jackson, 1987). In fact, the "frequency and intensity of student contacts with housing professionals is likely to be much greater than those with faculty members," especially during the first year of college (Winston & Anchors, 1993). Since residential students experience such frequent interaction with the professionals who share their home as a work space and a living space, it is imperative that the residence life staff have the competency to meet the needs of their students. Residence life staff experiences the majority of interpersonal conflicts on the college campus and need to familiarize themselves with appropriate cultural solutions for their students' issues and problems (Blimling, 1993). In addition, the dramatic increase in students coming to college with psychological issues and psychiatric disabilities (Sharpe, Bruininks, Blacklock, Benson, & Johnson, 2004) creates a challenge for residence life professionals (Blimling, 1993). According

to Palmer (1995), so many skills and areas of knowledge are needed for an effective residence life professional, many graduate level Student Affairs programs fail to adequately prepare these professionals for entry into this specific field. An additional challenge to the field exists in the high turnover rates of entry-level positions in residence life (Blimling, 1993). Because residence life positions are so numerous and open, new graduates from Student Affairs programs and new hires without formal Student Affairs training move into these positions before completing sufficient training for the job requirements (Blimling, 1993). In addition, staff members in residence life tend to leave these positions within the first two to three years, thus creating frequent turnover in staffing (Blimling, 1993). As a result, residence life departments find themselves needing to complete the same multicultural training modules each year, each time with mostly new staff (Blimling, 1993). As a result, staff members receive initial multicultural or diversity training, and they leave the positions before the departments are able to enhance or augment earlier trainings.

This study seeks to add to the literature by providing insight into perceived multicultural counseling competence of new residence life staff members. Through examination of their multicultural counseling competence, this study aims to determine the level of competency new professionals report. If new professionals fail to feel competent, this study can provide insights to graduate programs and residence life departments so that they may address deficiencies in training or preparation. With these insights, graduate programs can enhance multicultural training and preparation of new graduates to work effectively with diverse populations. With these insights, residence life departments can augment new professionals' graduate school training in areas where new professionals may feel less confident or secure. Findings from this

study may also provide invaluable information for residence life mid-level supervisors and management in order to understand, aid, and empower their new professionals.

Research Questions

This study will answer the following questions:

1) What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al, 2002)?
2) What types of multicultural experiences have new residence life professionals had?
3) What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?

Theoretical Framework

The theoretical framework of this study is based on the Tripartite Model of Multicultural Counseling Competence (Sue, Arrendondo, & McDavies, 1992). This model of multicultural counseling competence involves three dimensions of competence: awareness, knowledge, and skills (Sue et al., 1992). The first dimension, awareness, refers to the counselor's awareness of his or her own views regarding different races and ethnicities. This dimension also refers to any biases or stereotypes a counselor may harbor towards members of different racial or ethnic groups. Sue and Sue (1990) characterized a culturally competent counselor with respect to beliefs and attitudes, as one who is actively in the process of becoming aware of his or her own assumptions about human behavior, values, biases, and preconceived notions. Knowledge, the second dimension of the model, refers to a counselor's knowledge of the client's worldview in addition to general contextual information about the racial or ethnic groups with which he works.

Multicultural knowledge includes historical context as well as sociopolitical issues affecting the client. Skills, the third dimension, refer to the counselor's need to develop culturally appropriate strategies for working with clients of different racial or ethnic backgrounds.

Significance of the Study

The Student Affairs profession draws theoretical inspiration from a variety of academic and professional fields, including psychology, sociology, organization development and management, human development, philosophy, and ethics (Upcraft, 1993). When a profession "borrows" from others in order to develop a theoretical base, it is, by nature, following advances in research and theories already created for other populations without knowing if these advances work effectively with the borrowing profession's population. In the Student Affairs profession, the introduction of multicultural competence began to take root in theory, practice, and assessment many years after the fields of counseling and psychology. As a result, very little information or research regarding multicultural counseling competence exists in the Student Affairs literature. In a survey of senior Student Affairs officers, however, professionals listed human relations skills, specifically those in working diverse populations as the second most frequently endorsed competency for entry-level professionals in the field, ranking behind only management skills (Burkard, Cole, Ott, & Stoflet, 2005). Furthermore, out of 32 specific skill areas, counseling and multicultural competency occupied ranks eleven and twelve respectively (Burkard et al., 2005). This study, exploring perceived multicultural counseling competence among new Student Affairs practitioners, will add to the small body of literature regarding multicultural competence among Student Affairs professionals, and specifically those in residence life. If voids in competence are detected through this research, avenues for future

exploration will emerge. In addition, insights from this study will provide valuable information to residence life departments for hiring standards, training modules, evaluation, and supervision. Student Affairs programs would also benefit from this research, as levels of competence among new professionals clearly reflect preparation from academic programs (Waple, 2006). In addition, this study will provide information about the usefulness of the Multicultural Counseling Knowledge and Awareness Scale with the Student Affairs population.

Limitations of the Study

There are several limitations to this study. As most assessments of multicultural counseling competence use a self-reporting instrument, the results of the study will measure perceived multicultural counseling competence from the perspective of the residence life professional, not the student the professional is helping. While more objective uses of assessment, such as supervisor's observations, could be used to strengthen the study, the nature of the residence life professional's job requires often spontaneous and unexpected situations in which the professional would use his or her counseling skills. As a result, it would be difficult to schedule times when a supervisor would observe the counseling skills. An additional possible limitation of the study may stem from the small sample size. The new residence life professionals at the participating universities will provide a view of perceived multicultural counseling competence. The researcher, however, will not use these results to draw conclusions about new residence life professionals elsewhere in the United States, and the results will not be able to be generalized to other professionals throughout the United States. This study will provide a snapshot, using descriptive statistics, of the perceived multicultural counseling

competence in the year 2009. With the changing demographics of the populations in higher education, perceived multicultural counseling competence may change over time.

Delimitations of the Study

In order to explore multicultural counseling competence among the Residence life professionals who will be experiencing frequent interaction with students, the researcher chose to limit the participants to professionals who have worked in their positions for three years or less. In the field of residence life, higher level administrators generally supervise professional staff members and interact more frequently with administrators than with students. This limiting of the participant pool provides the researcher with the Residence life professionals who live with the students in the residence halls and act as first responders to student issues (Blimling, 1993).

Definitions

The following are definitions and background information for terms used throughout this study, and are for the benefit of reader comprehension.

Multicultural

For the purpose of this document, the adjective "multicultural" will refer solely to persons of different racial and ethnic groups.

Multicultural Counseling

Multicultural counseling refers to the counseling practices with clients of different racial and ethnic groups. The author chooses these parameters to follow the same parameters as the creators of the standards of multicultural counseling competence (Sue et al., 1992).

Multicultural Counseling Competence

Sue et al. (2001) defines a multicultural counseling competence as the involvement of three core areas of counseling abilities in working with people of differing cultural backgrounds: awareness, knowledge, and skills.

Residence Life

Residence life refers to fiscal operation of housing facilities, repair and maintenance of these facilities, activities for the students residing in collegiate housing, the maintaining of order in campus housing, and the development of student growth (Schuh, 1996).

Organization of the Study

This study is organized into five chapters. Chapter Two, the Review of the Literature, will explore the history and development of multicultural counseling competence as it evolved within the field of counseling and the field of Student Affairs. Chapter Three will detail the methods and procedures used in conducting the research, including research design, site and population description, instrumentation, a description of variables, methods of data collection, and data analysis. Chapter Four will deliver the findings from the study. Chapter Five will present an analysis of these findings, including implications for the field and ideas for future research.

Summary

Multicultural counseling competence is a vital skill in the helping professions. While professionals in the area of Student Affairs experience diverse training, they all need to possess the ability to effectively help students from a variety of cultural backgrounds. Previous research regarding multicultural counseling competence exists for a variety of helping professions,

including marriage and family counseling, social work, and university counseling center therapists. There are large gaps, however, in the literature addressing perceived multicultural counseling competence among residence life professionals. This study seeks to provide insight into the levels of perceived multicultural counseling competence among this population of Student Affairs professionals.

CHAPTER TWO

The purpose of this study was to explore the perceived multicultural counseling competence among new Residence life professionals. As these new practitioners enter the field, they are equipped with academic training for their professional roles in working with college and university students. A review of the literature offers a two-pronged view of the evolution of multicultural counseling competence: its development in the field of counseling and its subsequent development within the field of Student Affairs. This chapter is organized to reflect that two-pronged effect, exploring multicultural counseling competence in counseling and its eventual introduction to the field of Student Affairs.

The Introduction of Multicultural Counseling Competence

The 1970's, following on the heels of the Civil Rights movement, saw the beginnings of a shift in focus for mental health professionals. During this decade, numerous conferences sponsored by the American Association for Counseling and Development (AACD) and the American Psychological Association (APA), as well as other government-sponsored events called into question the inadequacy of counselor preparation in working with clients of diverse populations (ACES Commission on Non-White Concerns [McFadden, Quinn, & Sweeney, 1978]; Austin Conference 1975, Dulles Conference 1978, National Conference on Graduate Education in Psychology 1987, President's Commission on Mental Health 1978 [Sue, 1990; Sue 1991]; Vail Conference [Korman, 1974]). In addition, a 1977 analysis of graduate education programs in counselor education, rehabilitation counseling, and student personnel indicated that less than 1% of responding graduates reported instructional requirements for the study of racial and ethnic minority groups (McFadden & Wilson, 1977). Noting the void in the literature and

education to prepare mental health professionals to work with diverse populations, experts in the fields psychology and counseling began to realize that traditional counseling approaches were failing to meet the needs of all clients (Bernal & Padilla, 1982; Cases, 1982; Casas, Ponterotto, & Gutierrez, 1986; Ibrahim & Arrendondo, 1986; President's Commission on Mental Health, 1978; Smith, 1982; Sue, 1990; Sue et al., 1982; Sue & Sue, 1990).

While discussions were beginning to address the issue of culture in mental health counseling, professionals were arguing about the definition of "multicultural." Some argued for an inclusive definition, encompassing race, ethnicity, sexual orientation, social class, and religion (Pedersen, 1988; Speight, Myers, Cox, & Highlen, 1991), and others wanted to narrow the definition to focus on race (Carter & Qureshi, 1995; Helms & Richardson, 1997). While lack of consensus regarding the definition of the term "multicultural" divided mental health professionals, experts in the field began to cite the need for core competencies or standards for working with diverse populations. In 1977, Sue and Sue began to build the foundation for multicultural counseling competencies in arguing that the counselor must address three areas of professional competence: 1) the counselor must be aware of his or her own personal framework; 2) the counselor needs to learn appropriate strategies for working with different cultural groups; and 3) the counselor must be more action-oriented in building and maintaining strong working relationships with culturally-different clients. From this foundation, three general areas of counselor proficiency began to crystallize: awareness, knowledge, and skills (Atkinson et al, 1989; Carney & Kahn, 1984; Pedersen, 1988; Ponterotto, 1988; Sue et al., 1982; Sue et al., 1992). These core competencies were initially titled as 1) beliefs and attitudes, 2) knowledge,

and 3) skills (Sue et al., 1982), and have evolved through the years into several models of multicultural counseling competence.

By the 1990's, mental health professional organizations began to involve multicultural counseling in their discussions of standards. Building on the groundbreaking Sue et al. (1982) position paper on multicultural competence and backed by the Association of Multicultural Counseling and Development (AMCD) a branch of the American Counseling Association (ACA), Sue et al., (1992) presented a call to the profession regarding the standards of care for diverse clients. In this paper, Sue et al., noted that while improvements had been made in the development of multicultural counseling skills among mental health professionals, in general, the mental health counseling field was insufficiently meeting the needs of diverse populations. According to Sue et al., (1992), the mental health profession mirrors the worldview of society, and often times White counselors have inherited racial and cultural biases from their predecessors (Corvin & Wiggins, 1989; White & Parham, 1990). Furthermore, Sue et al. (1992) argue that the profession's failure to meet, achieve, and maintain these standards of care would result in the perpetuation of racism and oppression of culturally different clients and populations. In short, this lack of professional standards for working with clients of diverse cultural backgrounds, according to Sue et al., (1992) was unethical. While the ACA did eventually endorse Sue et al.'s call to the profession (1992), it did so in 2003, eleven years later.

To bolster the profession's progress in establishing multicultural counseling competence as a standard of care, Arredondo et al. (1996) provided clarification for definitions used during the multicultural movement, specifically the terms *diversity* and *multiculturalism*. Acknowledging the confusion among mental health professionals over the words diversity and

multicultural, Arrendondo et al. defined these terms in reference to the Sue et al. (1992) "Call to the Profession." Multiculturalism was defined as a reference to ethnicity, race, and culture; whereas, diversity was defined as a reference to other individual differences, such as age, gender, sexual orientation, religion, physical ability or disability, and other characteristics by which someone may self-identify (Sue et al., 1992).

Influences of Multicultural Counseling Competence

Over the past several decades, as mental health professionals have noted the need for multicultural counseling competence, researchers have attempted to determine predictors or causes of multicultural competence (Fulton, 1994; Ottavi, 1996; Ottavi, Pope-Davis, & Dings, 1994; Ponterotto, Rieger, Barrett, & Sparks, 1994; Pope-Davis & Ottavi, 1995; Pope-Davis, Reynolds, Dings, & Ottavi, 1994; Pope-Davis et al., 1994; Sodowsky, Taffe, Gutkin, & Wise, 1994). Several researchers focused on demographic variables and their relationship to multicultural competence, while others have explored possible relationships among experiential variables and multicultural competence. As the majority of multicultural counseling competence assessments are self-reporting, quantitative research of this construct explores participants' perceptions of their own multicultural competence (Dunn, Smith, & Montoya, 2006; Constantine, Juby, & Liang, 2001; Constantine & Ladany, 2000).

During the 1990's researchers began to explore the relationship between certain demographic variables and perceived multicultural competence, such as age, gender, and race. Several of these researchers found conflicting results. For example, four studies in the mid-1990's found that age and gender are not significant predictors of perceived multicultural counseling competence (Ottavi et al., 1994; Ponterotto, et al., 1994; Pope-Davis & Ottavi, 1995;

Sodowsky, et al., 1994). Contradicting these results, however, different researchers found age to be a significant predictor (Fulton, 1994; Ottavi, 1996; Pope-Davis et al., 1994), and others indicated gender as a significant predictor (Ottavi, 1996; Pope-Davis, 1994). Currently, the most commonly-agreed upon demographic variables as a predictor of perceived multicultural counseling competence seem to be race and racial identity. Asian American, African American, and Hispanic counselor trainees reported higher levels of perceived multicultural counseling competence than their White counterparts (Ponterotto et al., 1994; Pope-Davis, et al., 1995). Researchers also found a significant relationship between racial identity development and perceived multicultural counseling competence (Altekruse, 1993; Constantine, Juby, & Liang, 2001; Munley, Lidderdale, Thiagarajan, & Null, 2004; Neville et al, 1996; Ottavi, Pope-Davis, & Dings, 1994; Ponterotto, 1988; Pope-Davis & Ottavi, 1992, 1994; Vinson & Neimeyer, 2000). In these studies, counselors who have achieved higher levels of racial identity develop also reported higher levels of perceived multicultural counseling competence. In addition, research has shown that counselors with higher levels of ethnic identity, defined as "one's set of ideals, values, behaviors, and attitudes within a specific social group that typifies one's identity" also report higher levels of perceived multicultural competence, including cultural knowledge and awareness (Chao, 2006, p. 73). In 1994, Fulton concluded that racial identity is a predictor of perceived multicultural counseling competence.

In addition to demographic variables, research has shown that interpersonal relationships can also influence the development of multicultural counseling competence. Previous relationships, both personal and professional, have been determined to have an effect on perceived cultural competence. According to Chang (1996) and Antonio (2001), cross-racial

socialization increased dialogue of racial issues and racial understanding. In addition, cross cultural differences, shared within a professional relationship, such as employer-employee, can provide the opportunities for increased cultural awareness and cross-cultural learning in both directions (Greenfield, Flores, Davis, & Salimkhan, 2008). Within the counseling profession itself, counseling experiences with clients of diverse cultural backgrounds, for example, cause higher levels of perceived multicultural counseling competence (Pope-Davis et al., 1995; Sodowsky et al., 1994).

Travel that transports one from one's own cultural comfort zone is another influencing factor of multicultural competence. According to Kottler (1991, 1992, 1993, 2001), travel is a transformative experience that causes people to view culture through a new set of eyes. This transformative experience allows counselors to examine their own assumptions about culture, this heightening their awareness, knowledge, and skills in working with people who are culturally different (Kottler, 1991, 1992, 1993, 2001). For decades, colleges and universities have been endorsing study abroad experiences for students to experience cultural immersion. Numerous researchers have reported that study abroad programs contribute to cross-cultural development (Sell, 1983), the enhancement of students' worldview (Carlson & Widman, 1988), an increase in global perspective (McCabe, 1994) and the improvement of cross-cultural skills and effectiveness (Kitsantas, 2004; Kitsantas & Meyers, 2002). At the graduate and professional level, Boyle, Nackerud, and Kilpatrick (1999) reported an increase in cultural competence among faculty and students who participated in a program in Mexico. This study used the Multicultural Counseling Awareness Scale, the precedent of the MCKAS, and revealed an increase in all areas of multicultural counseling competence: awareness, knowledge, and skills

(Boyle et al., 1999). A qualitative researcher also discovered enhanced multicultural awareness and cultural sensitivity among undergraduate and graduate social work students who participated in a study abroad program (Lindsey, 2005).

Models of Multicultural Counseling Competence

The earliest and most-cited model of multicultural counseling competence is the Tripartite Model of Multicultural Counseling Competence (Sue, Arrendondo, & McDavis, 1992; Sue et al., 1982). Based on the earlier standards of multicultural counseling competence; beliefs and attitudes, knowledge, and skills (Sue et al., 1982), this model rests on the revised tripartite framework of "Multiculturally Competent Practice" (Sue et al., 1992; Sue et al., 1982).

The first dimension, awareness, refers to the counselor's awareness of his or her own views regarding different races and ethnicities. This dimension also refers to any biases or stereotypes a counselor may harbor towards members of different racial or ethnic groups. Sue and Sue (1990) characterized a culturally competent counselor with respect to awareness, as one who is actively in the process of becoming aware of his or her own assumptions about human behavior, values, biases, and preconceived notions. The second dimension of the model, knowledge, refers to a counselor's knowledge of the client's worldview in addition to general contextual information about the racial or ethnic groups with which he works. Multicultural knowledge includes historical context as well as sociopolitical issues affecting the client. The third dimension, skills, refers to the counselor's need to develop culturally appropriate strategies for working with clients of different racial or ethnic backgrounds.

The model prompts counselors to revisit issues of culture as they interact with the counseling relationship and focuses solely on ethnicity and race, excluding other areas of cultural

identity such as religion, sexual orientation, and gender. In 1992 the model was expanded to include awareness (Sue et al). This model posited 3 major focal points, a 3 × 3 matrix of nine competency areas covering 31 specific skills (see Figure 1).

Almost ten years after he created his Tripartite Model of Multicultural Counseling Competence, Sue developed the Multidimensional Model for Developing Cultural Competence (Sue, 2001) as a response to a number of issues he felt existed in incorporating multicultural competency as a psychologist. One of the drawbacks of his earlier model, according to Sue (2001), was a lack of conceptual framework to organize the multifaceted dimensions of the tripartite model. This new model also offered three primary dimensions of multicultural counseling competence; components of cultural competence, foci of cultural competence, and racial and culture-specific attributes of cultural competence (Sue, 2001). The first dimension, components of cultural competence, absorbed his earlier model of awareness, knowledge, and skills. According to Sue (2001), cultural competence incorporated as the multifactorial combination and interaction of all three dimensions. In this model, however, Sue (2001) added a new facet to multicultural counseling competence, social justice, thus offering a new definition of cultural competence:

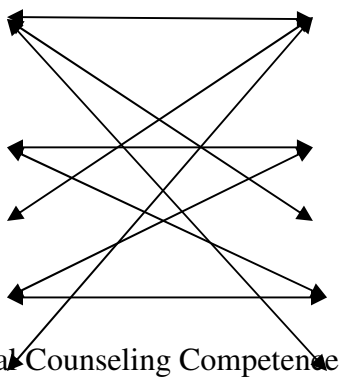

Figure 1. Sue et al. (1992) Tripartite Model of Multicultural Counseling Competence

> Cultural competence is the ability to engage in actions or create conditions that maximize the optimal development of client and client systems. Multicultural counseling competence is defined as the counselor's acquisition of awareness, knowledge, and skills needed to function effectively in a pluralistic democratic society (ability to communicate, interact, negotiate, and intervene on behalf of clients from diverse backgrounds), and on an organizational/societal level, advocating effectively to develop new theories, practices, policies and organizational structures that are more responsive to all groups. (p. 802)

One major criticism of this model is Sue's change of terminology from "multicultural counseling competence" to "cultural competence," thus causing confusion (Mollen, Ridley, & Hill, 2003).

While the two aforementioned models are the most commonly used and cited in counseling and psychology (Mollen, Ridley, & Hill, 2003), several other models address multicultural counseling competency for different populations within the mental health professions. Carney and Kahn (1984) introduced a five-stage Counselor Development Model. In this model, the counselor needs to achieve growth in knowledge, awareness, and skills for each of the five stages in order to achieve multicultural counseling competency (Carney & Kahn, 1984). Another model, the Culturally Competent Model of Health Care (Campenha-Bacote, 1994) specifically addresses multicultural competence for health care professionals, consisting of culturally responsive assessments and culturally-relevant interventions. Bennett (1993) offered a six-stage developmental model moving from "ethnocentrism" to "ethnorelativism." Beckett, Dungee-Anderson, Cox, and Daly (1997) introduced the Multicultural Communication Process Model to the field of social work for interactions with African American clients. Also in 1997, Lopez offered the Process Model of Cultural Competence as a guide for clinicians and their

supervisors. This model involves a four-stage approach to multicultural competence; engagement, assessment, theory, and methods (Lopez, 1997). In 1998, Castro introduced the Three-Factor Model, arguing that multicultural competence exists along a continuum. In this model, the counselor moves through six levels of competence and are assigned a numerical rating for each stage. Castro (1998) also claimed that a counselor can achieve multicultural competence in working with one population and not another. While most of these models were designed to work with individuals, Cross' (1988) Model of Cultural Competence was created for work with organizations. This is also a six-stage model, where the organization needs to work through each stage in order to move to the next. In 2001, Toporek and Reza developed the Multicultural Counseling Competency Assessment and Planning Model (MCCAP), basing it on the earlier foundation of Sue et al.'s 1992 Tripartite Model of Multicultural Competence. To the MCCAP, the authors added three new dimensions; contexts, modes of change, and a process for assessment and planning (Toporek & Reza, 2001). While these models differ by number of stages, assessment of progress, and titles of facets, they all seem to involve the same ideals earlier posited by Sue et al.; awareness, knowledge, and skills. These three attributes find their way into all of the previously-mentioned models.

Development of Multicultural Counseling Competence in Counselor Education

While many Counselor Education programs have attempted to enhance multicultural development of their academic programs predominantly through content infusion, this approach to multicultural enhancement fails to acknowledge or investigate the environment in which the counselor trainees receive their education (Chang, Chang, & Ledesma, 2005). Researchers have

determined that experiential activities increase students' multicultural awareness (Arredondo & Archiniega, 2001).

A group of program coordinators who were redesigning their Counselor Education program discovered vast differences in the development of their students' multicultural awareness, knowledge, and skills (Stadler, Suh, Cobia, Middleton, & Carney, 2006). These program coordinators decided to redesign their program to reflect multiculturalism as a core value (Stadler et al). In reviewing the original curriculum of the program, the coordinators found that they needed to shift emphasis to the development of multicultural knowledge and skills in order to balance their students' multicultural counseling competence (Stadler et al.) In redesigning this program, the coordinators determined that the lack of emphasis the development of multicultural knowledge caused undeveloped multicultural skills of their counselor trainees (Stadler et al).

Another study found that specific knowledge of different cultural groups was highly predictive of multicultural skills (Castellanos et al, 2007). These same researchers also determined, however, that multicultural awareness accounted for only a small percentage of their multicultural skills (Castellanos et al). These researchers suggested that higher levels of multicultural awareness may stem from greater self-confidence and security in professional roles, which may have caused the participants to report higher levels of multicultural awareness and knowledge (Castellanos et al). Additional research has indicated that counseling self-efficacy and confidence is positively related to counselor training level, counselor self-concept, counselor development, and expectations of counseling outcomes (Leach, Stoltenberg, McNeill, & Eichenfield, 1997).

Assessment of Multicultural Counseling Competence

As multicultural counseling competence evolved throughout the helping professions, experts began to explore different means by which to assess professional competence in working with people of differing cultural backgrounds. These means of assessment are organized into two categories, quantitative means and qualitative means.

Quantitative Means of Assessing Multicultural Counseling Competence

In measuring multicultural counseling competence, one of the quickest means of evaluation is through use of instrumentation. During the 1990's several assessments were created to measure this construct. Some of the most commonly used instruments are the following: the Multicultural Awareness Knowledge Skills Survey (MAKSS) (D'Andrea, Daniels, & Heck, 1991); the Multicultural Counseling Inventory (MCI) (Sodowsky, Taffe, Gutkin, & Wise, 1994); the Multicultural School Psychology Counseling Competency Scale (MSPCCS) (Rogers & Ponterotto, 1997); and the Multicultural Counseling Knowledge and Awareness Scale (MCKAS) (Pontoretto, Gretchen, Utsey, Riger, & Austin, 2002). These instruments are self-reporting, and therefore measure perceived multicultural counseling competence. Inherent in self-reporting measures is the participant's perceptions of his or her own characteristics. In participating in self-reporting assessment, participants may be able perceive their own strengths and weaknesses without ever seeing scores from the assessments (D'Andrea, 2005). One potential drawback from self-reporting measures, however, is accuracy of construct measurement (Ridley & Kleiner, 2003). Ridley and Kleiner (2003) question if self-reporting measures of multicultural counseling competence accurately reflect a counselor's true competence in working with people of diverse backgrounds. In fact, researchers discovered that participants' self-reported multicultural

counseling competence assessment scores were inflated higher than third-party observers' scores of the same participants' competence as performed through role plays (Cartwright, Daniels, & Zhang, 2008). The Cross-Cultural Counseling Inventory-Revised (CCCI-R) (LaFromboise, Coleman, & Hernandez, 1991) is the only third party rating assessment and is also based on the 11 cross-cultural counseling properties proposed by Sue et al. (1982). These instruments have been used to assess multicultural counseling competence of art therapists (Dizin, 1997), school counselors (Constantine, 2001a; Holcomb-McCoy, 2001, 2005;), American Counseling Association members (Constantine, 2001b; Constantine & Ladany, 2000; Holcomb-McCoy & Myers, 1999), faculty in Counselor Education and psychology programs (Constantine & Ladany, 2000), university counseling center counselors (Pope-Davis & Ottavi, 1994; Sodowsky et al., 1998), rehabilitation counselors (Cumming-McCann & Accordino, 2005; Detabali, 1995; Granello & Wheaton, 1998; Wheaton & Granello, 1998), and graduate student trainees in a variety of training programs including counseling psychology, social work, clinical psychology, school counseling, and school psychology (Constantine, 2001c; Constantine, 2002; Ladany et al., 1997; Pope-Davis, Reynolds, Dings, & Nielson, 1995; Pope-Davis, Reynolds, Dings, & Ottavi, 1994).

Scholars have begun to investigate the multicultural counseling competence of mental health professionals who work with particular populations. Ancis, Szymanski, & Ladany, for example, developed the Counseling Women Competencies Scale, in order to assess counselors' competence in working with diverse female clients (2008). This scale follows the Sue et al (1992) model of multicultural counseling competence of awareness, knowledge, and skills as the model relates to working with female clients (Ancis, et al., 2008).

Qualitative Means of Assessing Multicultural Counseling Competence

Sue, Ivey, and Pedersen (1996) argued for qualitative approaches to understand and assess multicultural competence in counseling context. In formal classroom settings and in supervision, case conceptualizations with clear multicultural focus enhanced counselors' multicultural competence (Ladany, Inman, & Constantine, 1997). Another method to assess multicultural counseling competence is in the supervisory relationship. Carney and Kahn (1984) introduced the first model of multicultural supervision with their Counselor Development Model. In this model, the supervisor helps the trainee move across five stages of competency development, from ethnocentrism to a role as activist and promoter of social justice (Carney & Kahn, 1984). Similar models have evolved from this model, all involving the supervisor's help in advancing the supervisee in his or her multicultural counseling competence (Bernard & Goodyear, 1992; D'Andrea et al., 1991; Holloway, 1992; Leong & Wagner, 1994; Petersen, 1991; Robinson, Bradley & Hendricks, 2000). Behavioral observation in supervision assists counselor-trainees in the development of multicultural counseling competence and provides the opportunity for assessment of multicultural counseling competence.

Another method of qualitative assessment of multicultural counseling competence is the use of portfolios. A portfolio is defined as "a purposeful collection of trainee work that tells the story of the student's efforts, progress and achievement in a given area" (Arter & Spandel, 1992, p. 3). Grosvenor (1993) defined three types of portfolios: showcase, descriptive, and evaluative. A showcase portfolio is designed to present a person's highest level of competency, and is most likely to be used for a job interview, graduation requirement, or presentation. A descriptive portfolio is one that demonstrates progress over time (Grosvenor, 1993). This type of portfolio

provides insight into a counselor's journey towards multicultural counseling competence. The third type of portfolio is designed for evaluative purposes. Baltimore, Hickson, George, and Crutchfield (1996) argue for use of all three types of portfolios in counselor training programs in order to gain the most insight and contextual information for assessment of multicultural counseling competence. When used by professionals in the mental health field, portfolio assessment as a longitudinal process enforces lifelong development of multicultural counseling competence (Baltimore, et al., 1996). In the past, portfolios have been used to assess competence across a variety of disciplines, including psychology (Beers, 1985; Ricabaugh, 1993); cross-cultural courses for international students (Jacobson, Sleicher, & Burke, 1999); and counselor education (Baltimore et al., 1996; Coleman, 1996, 1997; Coleman, Morris, & Norton, 2006). In 2006, Coleman, et al. found that the use of portfolios provided counselor educators with two tools: assessment and stimulant of multicultural counseling competence.

Summary of the Evolution of Multicultural Counseling Competence

As the construct of multicultural counseling competence began to weave through the helping professions of psychology and counseling, its path traveled from arguments regarding the defining of the term "multicultural" (Carter & Qureshi, 1995; Helms & Richardson, 1997; Pedersen, 1988; Speight, Myers, Cox, & Highlen, 1991) to differing models to illustrate multicultural counseling competence (Beckett, Dungee-Anderson, Cox, & Daly 1997; Bennett, 1993; Campenha-Bacote, 1994; Carney and Kahn, 1984; Castro, 1998; Cross, 1988; Lopez, 1997; Sue, Arrendondo, & McDavis, 1992; Sue et al., 1982; Sue, 2001; Toporek & Reza, 2001). Ultimately, researchers and scholars have molded understanding of multicultural counseling competence into the following loosely-defined, general areas of multicultural awareness,

knowledge, and skills (Atkinson et al, 1989; Carney & Kahn, 1984; Pedersen, 1988; Ponterotto, 1988; Sue et al., 1982; Sue et al., 1992).

What is Student Affairs?

The field of Student Affairs has borrowed and adapted theories from diverse academic fields including psychology, sociology, organization development and management, human development, philosophy, and ethics (Upcraft, 1993). Because it is a field employing professionals ranging from food services managers to career counselors, the academic courses preparing Student Affairs practitioners are diverse in scope (Upcraft, 1993). One academic area unique to the Student Affairs profession is student development. Student development has been described as "the application of human development in postsecondary settings so that everyone involved can master increasingly complex developmental tasks, achieve self-direction, and become interdependent" (Miller & Prince, 1976, p. 3). Student development theories also draw inspiration from other theories such as involvement theories (Astin, 1984); learning theories (Kolb, 1981); leadership theories (Caple & Newton, 1991); identity and ethical development theories (Perry, 1968); and moral development theories (Gilligan, 1982/1993; Kohlberg, 1958). Other models exist to help Student Affairs professionals put theory into practice (Knefelkamp, 1984; Rodgers, 1991; Rodgers & Widdick, 1980).

The Evolution of Multicultural Counseling Competence in Student Affairs

During the Civil Rights Movement and the Vietnam War, issues of race and culture exploded on the college campuses (Creamer et al., 2001). Controversies, debates, and even fights escalated as sociopolitical changes occurred. At the time, however, there was very little literature available to Student Affairs professionals to address the needs of the changing student population

(Pope, Reynolds, & Mueller, 2004). In the 1980's and early 1990's, researchers began to address the importance cultural sensitivity and inclusive environment (Astin, 1992; Barr & Strong, 1988; Cheatham, 1991; Katz, 1989; Manning & Coleman-Boatwright, 1991; Ponterotto, Lewis, & Bullington, 1990; Reynolds & Pope, 1994; Woolbright, 1989; Wright, 1987). During the late 1980's and into the early 1990's, Student Affairs academicians and professionals began to realize that certain populations of students were overlooked in theories of student development. Researchers began to look at the effects of gender on student development (Baxter Magolda, 1992; Belenky, Clinchy, Goldberger, & Tarule, 1986; Gilligan, 1982/1993; Josselson, 1987), realizing that the older theories were developed through research with traditionally White male participants. Other theorists began to generate more inclusive models to fit the changing demographics in higher education (Chickering & Reisser, 1993; Manning, 1994; Manning & Coleman-Boatwright, 1991; Pope, 1995). Despite the addition of new theories to address the development of different populations of students, many felt that multicultural issues were not effectively incorporated in the Student Affairs curriculum (Evans, Forney, & Guido-DiBrito, 1998; Manning, 1994a, Manning, 1994b; McEwen & Roper, 1994a; Pope, 1995).

As Student Affairs practitioners and faculty discovered the multicultural void in the curricula, they began to argue the need for multicultural counseling competence in the professional standards (Barr & Strong, 1988; Cheatham, 1991; Howard-Hamilton, Richardson, & Shuford, 1998; Manning & Coleman-Boatwright, 1991; Pope, 1995). The Student Affairs profession again borrowed theory from other fields. Because of "intersecting histories and some overlapping professional goals (Pope & Reynolds, 1997, p. 267), initial use of multicultural

competence models from counseling psychology seemed an appropriate place to begin to explore multicultural competence in Student Affairs.

Analyses of Student Affairs literature, textbooks, and overall training began in the mid-1990's, when researchers found a lack of training in multicultural counseling competence and rare performance evaluation methods using multicultural criteria (McEwen & Roper, 1994a, 1994b; Pope & Reynolds, 1997; Talbot, 1996a; Talbot & Kocarek, 1997). In 1992 and 1997, analyses of Student Affairs textbooks showed that the majority were written by White males and offered few references of multicultural issues (Hamrick & Schuh). Scholars began to focus their attention on incorporating multicultural issues into the Student Affairs curriculum and training (Ebbers & Henry, 1990; Fried, 1995; McEwen & Roper, 1994a, 1994b; Pope, 1995; Pope & Reynolds, 1997; Pope, Reynolds, & Cheatham, 1997; Talbot, 1996a, 1996b; Talbot & Kocarek, 1997). Other focused their efforts on infusing multiculturalism into Student Affairs core theories and practices (Evans, Forney, & Guido-DiBrito, 1998; Fried, 1995; Pope, 1995). A study in 2003 revealed that only 74%, or 39 Student Affairs graduate programs required a course at the Master's degree level to enhance students' multicultural proficiency (Flowers). Of the 26% that did not require a course on multicultural issues, 18% reported that they did not have any plans to create such a course in the future (Flowers, 2003). In addition, none of the programs required more than one course regarding multicultural issues (Flowers, 2003).

In order to meet the needs of their students, Student Affairs scholars began to suggest implementation of core competencies for practitioners (Barr, 1993b; Commission of Professional Development [COPA], 1988; Council for the Advancement of Standards [CAS], 1992, 1997, 1999; Creamer et al., 1992; Delworth & Hansen, 1989; Komives & Woodard, 1996, 2003; Miller

& Winston, 1991; Moore, 1985; Creamer, Winston, & Miller, 2001). The lists of suggested core competencies varied in focus, with several identifying specific skills (Creamer, Winston, & Miller, 2001). Of these, only Komives and Woodard lobbied for inclusion of multicultural competence in the list of suggested competencies. Although many experts in the field have posited their core competencies for the profession, there is a lack of consensus among Student Affairs practitioners about these competencies (Pope & Reynolds, 1997). Student Affairs experts began to petition for the inclusion of multicultural competence in standards created for the profession (Ebbers & Henry, 1990; King & Howard-Hamilton, 2001; McEwen & Roper, 1994a; Pope & Reynolds, 1997; Pope et al, 1997; Talbot, 1996b).

While Student Affairs experts were debating the adoption of professional standards and the inclusion of multicultural competence, NASPA (National Association of Student Personnel Administrators), one of two national professional organizations, first mentioned multicultural issues as fundamental to the field (1987). The other national organization, ACPA (American College Personnel Association) began to address the importance of multicultural issues ten years later with the introduction the seven core competencies by Pope and Reynolds (1997). These competencies, synthesized from all other suggested competencies in the field, are: 1) administration and management; 2) theory and translation; 3) helping and interpersonal; 4) ethical and legal; 5) teaching and training; 6) assessment and evaluation; and 7) multicultural awareness, knowledge, and skills (Pope & Reynolds, 1997). With this list of core competencies, Pope and Reynolds (1997) offered the first list of standards that included multicultural counseling competence. Included in this list of standard, Pope and Reynolds also presented a list of 33 attributes of culturally competent Student Affairs practitioners (see Figure 2). This model

was empirically tested with 100 student affairs professionals, and the researchers found that males reported higher multicultural awareness than their female counterparts (Castellanos, Gloria, Mayorga, & Salas, 2007).

Following Pope and Reynolds (1997), Howard-Hamilton, Richardson, and Shuford (1998) developed a similar set of attributes for Student Affairs graduate students that included the following characteristics: "knowledge of self as it related to one's cultural identity," "ability to identify similarities and differences across cultures and the ability to articulate that with others," and "pride within one's own cultural group" (p. 11). In 2001, Pope and Mueller offered a revised definition of multicultural competence relevant to the Student Affairs profession as "the ability to be culturally sensitive and responsive, coupled with the multicultural awareness and knowledge essential to creating multicultural campuses" (p. 133). Despite contributions to the literature regarding multicultural competence, it is imperative to find common language for defining multicultural competence among Student Affairs professionals (King & Howard-Hamilton, 2003).

Assessment of Multicultural Counseling Competence in Student Affairs

With the introduction of the construct of multicultural counseling competence to the Student Affairs profession, researchers began to look for methods to assess this construct. Researchers investigated multicultural competence of graduate students (King & Howard-Hamilton, 2003), and discovered that participants rated their competence highest in multicultural awareness and lowest in multicultural knowledge. In addition, researchers have begun to investigate the relationship between racial identity and multicultural counseling competence among Student Affairs practitioners (Pope & Mueller, 2001; Mueller & Pope, 2003).

Figure 2. Characteristics of Multicultural Competent Student Affairs Practitioners. Adapted from Pope & Reynolds (1997).

Multicultural Awareness	*Multicultural Knowledge*	*Multicultural Skills*
A belief that differences are valuable and that learning about others who are culturally different is necessary and rewarding	Knowledge of diverse cultures and oppressed groups (i.e., history, traditions, values, customs, resources, issues)	Ability to identify and openly discuss cultural differences and issues
A willingness to take risks and see them as necessary for professional growth	Information about how change occurs for individual values and behaviors	Ability to assess the impact of cultural differences on communication and effectively communicate across those differences
A personal commitment to justice, social change, and combating depression	Knowledge about the ways that cultural differences affect verbal and nonverbal communication	Capacity to empathize and genuinely connect with individuals who are culturally different from themselves
A belief in the value and significance of their own cultural heritage and worldview as a starting place for understanding others who are culturally different	Information about culturally appropriate resources and how to make referrals	Ability to incorporate new learning and prior learning in new situations
A willingness to self-examine and, when necessary, challenge and change their own values, worldview, assumptions, and biases	Information about the nature of institutional oppression and power	Capability to accurately assess their own multicultural skills, comfort level, growth, and development

An openness to change, and belief that change is necessary and positive	Information about identity development models and the acculturation process for members of oppressed groups and their impact on individuals, groups, intergroup relations, and society	Ability to differentiate among individual differences, cultural differences, and universal similarities
An acceptance of other worldviews and perspectives and a willingness to acknowledge that, as individuals, they do not have all the answer	Knowledge about within-group differences and understanding of multiple identities and multiple oppressions	Ability to challenge and support individuals and systems around oppression issues in a manner that optimizes multicultural interventions
A belief that cultural differences do not have to interfere with effective communication or meaningful relationships	Information and understanding of internalized oppression and its impact on identity and self-esteem	Ability to make individual, group, and institutional multicultural interventions
Awareness of their own behavior and its impact on others	Knowledge about institutional barriers that limit access to and success in higher education for members of oppressed groups	Ability to use cultural knowledge and sensitivity to make more culturally sensitive and appropriate interventions
Awareness of the interpersonal process that occurs within a multicultural dyad	Knowledge about systems theories and how systems change	

Figure 2 (continued).

Pope and Mueller (2001) found that experience with multicultural issues and personal identification with an oppressed population was background variables significantly related to multicultural competence. To further this research, Mueller and Pope (2003) found evidence supporting their earlier findings (2001) in addition to new variables relating significantly with

multicultural competence: discussions about race and multicultural issues with supervisors and interest in working with culturally diverse students and staff (2003). These studies both indicate a significant relationship between racial identity and multicultural counseling competence (Pope & Mueller, 2001; Mueller & Pope, 2003). Additional research showed that male Student Affairs professionals reported significantly higher multicultural awareness in working with students than their female counterparts (Castellanos, Gloria, Mayorga, & Salas, 2007). In addition, these researchers found no difference in multicultural counseling competence by socio-race (Castellanos et al.) Based on the seven core competencies posited by Pope and Reynolds (1997), Pope and Mueller (2000) created the Student Affairs profession's first and only formal instrument to measure multicultural competence, the Multicultural Competence in Student Affairs - Preliminary 2 Scale (MCSA-P2).

Summary of the Evolution of Multicultural Competence in Student Affairs

Like the path multicultural counseling competence traveled through the fields of counseling and psychology, its path within Student Affairs was also curvy. Student Affairs scholars needed to lobby for standards of practice in order to meet the needs of their culturally diverse students (Barr & Strong, 1988; Cheatham, 1991; Howard-Hamilton, Richardson, & Shuford, 1998; Manning & Coleman-Boatwright, 1991; Pope, 1995). Unlike the fields of counseling and psychology, the broad spectrum of Student Affairs positions and functions added additional challenges to the evolution of multicultural counseling competence (Pope et al., 2004). Despite this challenge, Student Affairs scholars offered suggestions of multicultural competencies and improvements to the standards of practice (Pope & Reynolds, 1997; Howard-

Hamilton, Richardson, and Shuford, 1998; Pope & Mueller, 2001; King & Howard-Hamilton, 2003).

Summary

As the evolution of multicultural counseling competence wound its way through the helping professions, it eventually found roots in the field of Student Affairs. Beginning with the early works of Sue et al. (1982), the researchers have modified the construct to fit a variety of populations and needs (Beckett, Dungee-Anderson, Cox, & Daly 1997; Bennett, 1993; Campenha-Bacote, 1994; Carney and Kahn, 1984; Castro, 1998; Cross, 1988; Lopez, 1997; Sue, Arrendondo, & McDavis, 1992; Sue et al., 1982; Sue, 2001; Toporek & Reza, 2001). This modification also contributed to the creation of core competencies for the Student Affairs profession (1997), as Pope and Reynolds highlighted the need for multicultural competence. A survey of senior Student Affairs administrators echoed the importance of cultural competence (Burkard et al., 2005). Chapter Three will outline a study to further explore multicultural counseling competence among Student Affairs professionals, specifically those in residence life.

CHAPTER THREE

Methods and Procedures

The purpose of this study was to determine the perceived multicultural counseling competence among new residence life professionals. Prior to this study, researchers have explored the perceived multicultural counseling competence among a variety of helping professionals, including members of the American Counseling Association (Chao, 2006; Constantine & Ladany, 2002; Constantine, 2000); counselor-trainees (Ponterotto, 1988; Pope-Davis et al., 1994), art therapists (Dizon, 1997), university counseling center therapists (Pope-Davis & Ottavi, 1994; Sodowsky et al., 1998), marital and family therapists (Constantine et al., 2001); social workers (Boyle et al, 1999), school counselors (Constantine, 2002; Holcomb-McCoy, 2001, 2005);, rehabilitation counselors (Cumming-McCann & Accordino, 2005; Detabali, 1995; Granello & Wheaton, 1998; Wheaton & Granello, 1998), and faculty in Counselor Education and Psychology programs (Ladany et al., 1997; Ponterotto et al, 1995; Pope-Davis & Ottavi, 1995). In addition, past researchers have assessed perceived multicultural counseling competence among graduate students in areas such as social work, psychology, and school counseling. While a wide range of research has assessed perceived multicultural counseling competence among a variety of helping professionals, very little research has added to the literature regarding perceived multicultural counseling competence among Student Affairs professionals, and specifically residence life professionals. Three research questions guided this study:

1) What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al, 2002)?
2) What types of multicultural experiences have new residence life professionals had?
3) What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?

This chapter outlines the methods and procedures used in conducting the research. The chapter includes a description of the research design, the site and population, instrumentation, description of variables, methods of data collection, and data analysis.

Explanation of the Study

This study utilized descriptive statistics to explore perceived Multicultural Counseling Competence among new professionals in residence life positions within the field of Student Affairs.

Site and Population

The target population for this study was new residence life professionals, defined as staff members who have worked in the field of residence life for three full years or less directly following graduation from school. These staff members have titles such as, but not limited to, Resident Director, Hall Director, Area Director, and Complex Director. In many cases, new professionals who are interested in areas of Student Affairs other than residence life also obtain positions in residence life to broaden their experience and perspective of student life. Within the administration of residence halls, the field of residence life historically developed to provide the following: the promotion of academic learning, assistance in the personal development of

students, and the supervision and control of student behavior (Mueller, 1961). The typical entry-level position in residence life involves managing a building or complex of 500 students or more, and the position generally requires a master's degree in Student Affairs, counseling, higher education, or a related field (Schuh, 1996). These professionals report to a professional staff member who may supervise larger complexes of student housing. Entry-level residence life professionals supervise undergraduate student staff, Resident Advisors or Assistants, and may also supervise graduate student staff who may serve as their assistants. New residence life professionals typically live within the housing areas that they supervise, generally occupying an apartment within the student residence hall. They participate as first responders to residential campus emergencies, such as student behavioral issues, student conflicts, incidents involving drugs and alcohol, student health and safety emergencies, student mental health crises, and facility issues. Since these professional staff members are often the only campus professionals living on site with the students, residence life professionals are most likely the first professional at the scene of an emergency, often arriving before police officers or medical personnel (Blimling, 1993).

A convenience sample of these professionals worked at five public, land-grant, high or very high research universities, as classified by the Carnegie Foundation for the Advancement of Teaching (Carnegie Foundation for the Advancement of Teaching, 2009), each enrolling a range of approximately 10,000 to 62,000 students. The universities are located in the Northeast, the Mid-Atlantic, Midwest, Southeast, and West Coast regions of the United States. Two of these universities are located in heavily-populated areas of more than one million people, while the remaining three universities are in smaller cities of less than 400,000 people. At each university,

approximately two to 20 residence life staff members have worked in the field for three years or less, thereby meeting the initial participant criteria. The researcher attempted to describe and explore the perceived Multicultural Counseling Competence of new residence life staff members at the selected universities, and made no attempt to generalize beyond these populations.

Participant Selection

The researcher determined who among each university's staff met the criterion for participation in the study through correspondence with department supervisors at each university. The names of eligible resident life professionals who had worked in the field of residence life for three full years or less were invited to participate. During this second check of duration of professional experience in the field, the researcher did not have to exclude additional participants' responses if they have worked in their positions for more than three years.

Instrumentation

All eligible residence life staff members at the selected universities who agreed to participate in the study completed the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Pontoretto, Gretchen, Utsey, Rieger, & Austin, 2002) and a demographic questionnaire. A description of the instrumentation follows.

Multicultural Counseling Knowledge and Awareness Scale (MCKAS)

Ponterotto et al. (2002) developed the Multicultural Counseling Knowledge and Awareness Scale (MCKAS) based on the earlier creation of multicultural counseling standards of the Sue et al. (1982) model of multicultural competence, beliefs and attitudes, knowledge, and skills. In earlier work, one MCKAS author, Ponterotto, created the Multicultural Counseling Awareness Scale (MCAS) that measured perceived multicultural counseling competence through

a 45 item instrument (Ponterotto & Alexander, 1996). Ponterotto et al. (2002) further refined the assessment to shorten it to a 32 item self-reporting instrument. This instrument is a two factor instrument that measures perceived multicultural counseling competence in two areas, Knowledge/Skills and Awareness (Ponterotto et al., 2002). The 32 questions of the MCKAS were extracted from the 45 earlier-created items on the MCAS (Ponterotto, et al., 1996; 2002). Participant responses are measured on a 7-point Likert scale: 1 equals "Not at All True;" 4 equals "Somewhat True;" and 7 equals "Totally True" (Ponterotto et al., 2002). Of the 32 items in the MCKAS, 20 questions measure perceived multicultural knowledge and skills, and 12 questions measure perceived multicultural awareness. Of the 32 items on the MCKAS, 10 of these are reverse scored.

The MCKAS has been used to study multiple populations within helping professions, including American Counseling Association members and student members (Constantine & Ladany, 2002; Constantine, 2000); members of the American Association for Marriage and Family Therapy (Constantine, Juby, & Liang, 2001); vocational rehabilitation counselors (Detabali, 1995); art therapists (Dizon, 1997); predoctoral interns (Manese, Wu, & Nepomuceno, 2001; Pope-Davis & Dings, 1994; Pope-Davis, Reynolds, & Dings, 1994); seasoned school counselors (Alpert, 1995; Ponterotto et al., 2002; Vinson & Neimeyer, 2000; Ponterotto et al., 1996;). While this measure had not been used previously to measure perceived multicultural counseling competence among Student Affairs professionals, and specifically Residence life professionals, its history of use with widely different populations of professionals and students in multiple disciplines made it an ideal choice for introduction to a new population of professionals. The MCKAS was also fairly easy to adapt to the Student Affairs population.

The MCKAS measures Knowledge and Skills as one construct and Awareness as a separate construct. Because entry-level residence life professionals most likely have had little opportunity to practice their multicultural counseling skills, the combination of multicultural knowledge with multicultural skills should not pose a problem to the study. This study focuses solely on perceived multicultural awareness and knowledge of new residence life professionals.

Validity of the Multicultural Counseling Knowledge and Awareness Scale (MCKAS)

Initial MCKAS content validity was established through multicultural expert ratings of item clarity and domain appropriateness, independent card-sort procedures, and use of a graduate student focus group (Ponterotto et al., 1996). To determine validity of the MCKAS' internal structure, Ponterotto et al. (1996) and Ponterotto, Gretchen, et al. (2002) conducted multiple factor analyses, using one-, two-, three-, and four-factor extractions and determined that the two-factor extraction with Knowledge and Skills items together in addition to Awareness items accounted for 28 % (Ponterotto et al., 1996) to 32.2% (Ponterotto, Gretchen, et al., 2002, Study 1) of common variance. The authors found that the two-factor models had a goodness-of-fit index (GFI) of .90, a Tucker Lewis index (TLI) of .91, and a relative noncentrality index (RNI) of .93 (Ponterotto, Gretchen, et al., 2002).

For the Knowledge subscale, convergent evidence is indicated by significant correlations with the Knowledge subscales of the Multicultural Counseling Inventory (MCI) and the Multicultural Awareness Knowledge Skills Survey (MAKSS) (Constantine & Ladany, 2001; Kocarek, Talbot, Batka, & Anderson, 2001; Ponterotto, Gretchen, et al., 2002; Pope-Davis &Dings, 1994) and the self-report version of the Cross-Cultural Counseling Inventory-Revised (CCCI-R) (Constantine & Ladany, 2001; Ponterotto et al., 1996).

Convergent evidence for the Awareness subscale was determined through significant correlations with the Awareness subscale of the MAKSS (Kocarek et al., 2001), although the Awareness subscale did not correlate with the Awareness subscale of the MCI (Constantine & Ladany, 2001). While the Awareness subscale was not significantly correlated with social desirability in earlier studies (Constantine, 2000; Ponterotto et al., 1996), a more recent study did find a significant correlation (Constantine et al., 2001).

Reliability of the Multicultural Counseling Knowledge and Awareness Scale (MCKAS)

Ten-month test-retest reliability coefficients were .70 for the Knowledge/Skills subscale .73 for the Awareness subscale (Manese, et al., 2001). In testing internal consistency reliability, coefficient alphas for the Knowledge/Skills subscale ranged from .78 (New Mexico sample in Study 4 in Ponterotto et al., 1996) to .93 (New York samples of Studies 1, 2, and 5 in Ponterotto et al., 1996). With the exception of the previously-mentioned New Mexico sample, all coefficient alphas (across 22 samples, N=3,304) fell at or above .85 where the mean was .90 and the median was .91.

For the Awareness subscale, coefficient alphas ranged from .67 (Study 5 in Ponterotto et al., 1996) to .89 (Constantine & Ladany, 2000; Constantine et al., 2002). For the Awareness subscale, the mean of coefficient alphas (across 22 samples, N=3,404) was .78 and the median was .78. The higher coefficient alphas from the Knowledge/Skills subscales indicate a higher level of reliability than the coefficient alphas for the Awareness subscales. One explanation to this difference in internal consistency is the higher number of items in the Knowledge/Skills subscale, 20 items as compared to the 12 items in the Awareness subscale. Another possible explanation as to the difference in reliability between the Knowledge/Skills subscales and the

Awareness subscales is the narrower, more focused constructs in the Knowledge/Skills items as compared to the more broadly-defined constructs in the Awareness items (Ponterotto & Potere, 2003).

Subscale Independence

Following the MCKAS revision, Ponterotto et al. (2002) reported that the intercorrelation between the two subscales was .04, while another study yielded a subscale intercorrelation of .50 (Vinson, & Neimeyer, 2000). This range of correlations suggests that the Knowledge/Skills subscale and the Awareness subscale measure two fairly independent constructs and should be analyzed separately in research (Ponterotto & Potere, 2003).

Revision of the MCKAS for Student Affairs

To make the MCKAS terminology meaningful to Student Affairs professionals, only one modification was made. Since the MCKAS historically had not been used with the Student Affairs population, the researcher revised it slightly to work with this population. Although Student Affairs professionals often work in a counseling capacity, they generally do not consider themselves counselors. Their "clients" are students, and they frequently act as first responders to a variety of student issues. They do not, however, use the same professional terminology as professional counselors. Mainly, they do not consider or label their students as "clients." The researcher revised the instrument by replacing the word "client" with the word "student" in the eighteen places the word appeared throughout the MCKAS. The researcher received authorization from the author of the MCKAS regarding the simple modification.

Demographic Questionnaire

The researcher created the demographic questionnaire to obtain the following background information and context about the participants and to introduce the controlling variables that were used in data analysis: 1) general background information such as gender, age, and ethnicity; 2) description of experience in international travel; 3) description of significant relationships with persons of ethnic and/or racial backgrounds different than the participant's; 4) academic background that may or may not have promoted enhancement of multicultural competence; and 5) professional background and involvement that may have exposed participant to different cultural perspectives. These variables and their inclusion on the demographic questionnaire were selected from the body of literature addressing perceived multicultural counseling competence and awareness among counseling professionals and trainees.

Procedures

Following IRB approval, the researcher attended staff meetings at certain campuses at which all new professional staff members were present. At the end of the staff meetings, the researcher introduced the study to all attending staff members. At that time, the researcher explained the purpose of the study, and how data would be collected, stored, and reported. She explained that participation was voluntary and that there would be no penalty for failure to participate or for withdrawl from the study. The researcher explained the potential risks of participation and who was eligible to participate. The researcher responded to participants' questions to clarify their understanding of the research and their participation in the study in order to make an informed decision regarding their participation. At this point, the researcher asked for a volunteer to collect the completed instruments. Once the researcher identified a

volunteer, she provided him or her with two envelopes, one to hold the completed assessments and the other to hold signed Informed Consent forms. The researcher passed out numbered envelopes, each holding one copy of the MCKAS and the Demographic Questionnaire. Following dissemination of the materials, the researcher excused herself and left the room. At one university where immediate completion was not possible the researcher left a box in which the volunteer placed the sealed envelopes, and the researcher collected them at a later time.

For the universities a further distance away from the researcher's home, the researcher identified a contact person within each department and obtained these professionals' cooperation. The researcher emailed the full packet of all materials, including instructions for the contact person, an introductory statement for the study, and two copies of the Informed Consent Form to the contact person at each university. The contact person distributed materials to the identified possible participants and collected all materials, with the exception of one Informed Consent Form for each participant's records, keeping the collected, signed Informed Consent forms separate. The contact person then mailed the completed materials back to the researcher.

Once the researcher retrieved all the completed materials through postal delivery, the data from the MCKAS and the Demographic Questionnaire was inputted using Microsoft Excel Spreadsheet program.

Data Analysis

The Data Analysis section that follows is organized by research question.

Research Question One: What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al, 2002)?

The researcher determined scores for each participant based on their answers to each subscale, Knowledge/Skills and Awareness. The researcher also examined differences or similarities among professionals in one state versus the other state. To answer Research Question One, the researcher generated descriptive statistics.

Research Question Two: What types of multicultural experiences have new residence life professionals had?

To answer this question, the researcher will look at the participants' experiences and completed a frequency count of responses.

Research Question Three: What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?

To answer this question, the researcher used descriptive statistics to explore the types of professional and academic experiences of new residence life professionals. In addition, the researcher used descriptive statistics to highlight frequency of attendance at professional and academic cultural experiences.

Summary

This study used descriptive statistics to explore the self-reported multicultural counseling competence among new residence life professionals, involving participants from several universities across the United States. This study answered the following research questions:

1) What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al, 2002)?
2) What types of multicultural experiences have new residence life professionals had?

3) What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?

Chapter Four reports the findings from the study.

CHAPTER FOUR

Findings of the Study

The purpose of this study was to explore multicultural counseling competence among new residence life professionals. New residence life professionals, defined in this study as those working for three years or less in the field, were given a demographic questionnaire and Multicultural Counseling Awareness and Knowledge Scale (Ponterotto et al., 2002). Participants represented five different land-grant, high or very high research universities, as classified by the Carnegie Foundation for the Advancement of Teaching (Carnegie Foundation for the Advancement of Teaching, 2009) Throughout the remainder of this document, the Multicultural Counseling Awareness and Knowledge Scale will be referred to as MCKAS. The data were analyzed using a variety of procedures in order to examine multicultural counseling competence among this population and to answer the following research questions:

1) What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al, 2002)?
2) What types of multicultural experiences have new residence life professionals had?
3) What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?

The findings of the study are presented in this chapter. Following the summary of the study, the findings are explained as they pertain to each of the three research questions.

Demographic Data

New residence life professionals, defined as full-time professional staff who have worked in the field for no longer than three full years, were invited to participate in the study. These professionals worked in residence life departments of five public, land grant, high or very high research universities, as classified by the Carnegie Foundation for the Advancement of Teaching (Carnegie Foundation for the Advancement of Teaching, 2009). institutions, each enrolling a range of approximately 10,000 to 62,000 students. The universities are located in the Northeast, the Mid-Atlantic, Midwest, Southeast, and West Coast regions of the United States. Fifty professionals, designated to meet the researcher's criteria by their direct supervisors, were invited to participate in the study. Of this population, 33 residence life professionals (66%) participated in the study. The participants included 17 men (51.5%) and 16 women (48.5%). The participants ranged in age from 22 years to 30 years, with the mean equaling 25.58 (SD = 1.921).

As illustrated in Table 1, nine participants (27.3%) are employed in the Midwest, ten (30.3%) in the Southeast, two (6%) on the West Coast, five (15.2%) in the Mid-Atlantic, and seven (21.2%) in the Northeast. Through conversations with residence life department supervisors, the researcher learned that one of these departments hires professional staff with more than three years experience to fill all positions. For this institution, very few staff members met the criteria for participation, thus resulting in a lower participation percentage for that university.

As in Table 2, twenty-three professional staff (70%) indicated they identified as White/Caucasians (See Table 2). Four participants (12.1%) identified themselves as Black. Three participants (9.1%) identified themselves as Asian/Pacific Islander. One participant (3%)

Table 1.

Geographic Location of Participants

Geographic Region of University	*N*	%
Midwest	9	27.3%
Southeast	10	30.3%
West Coast	2	6%
Mid-Atlantic	5	15.2%
Northeast	7	21.2%
Total	33	100%

Table 2.

Race and Ethnicity of Participants

Race/Ethnicity	*N*	%
White/Caucasian	23	70%
Black	4	12.1%
Asian/Pacific Islander	3	9.1%
Hispanic/Latino	1	3%
Native American	0	0%
Multiracial	1	3%
Other	1	3%
Total	33	100%

identified as Hispanic/Latino, one participant (3%) identified as Multiracial, and one participant (3%) identified as Middle Eastern, checking "Other" on the questionnaire and writing in ethnicity.

As seen in Table 3, the majority of participants have been employed in professional residence life positions for a period of two to three years (N = 19, 57.6%). Nine participants (27.3 %) have worked in the field for one to two years, and five participants (15.1%) have worked for less than one full year.

Description of the Findings

Research Question 1: What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al, 2002)?

The MCKAS (Ponterotto et al., 2002), is a two factor instrument that measures perceived multicultural counseling competence in two areas, Knowledge and Awareness (Ponterotto et al.). participant responses were measured on a 7-point Likert scale: 1 equals "Not at All True;" 4 equals "Somewhat True;" and 7 equals "Totally True" (Ponterotto et al.). Of the 32 items in the Table 3.

Participants' Work Experience

Length of Time in Profession	*N*	%
Less than 1 year	5	15.1%
1 to 2 years	9	27.3%
2 to 3 years	19	57.6%
Total	33	100%

MCKAS, 20 questions measured perceived multicultural knowledge, and 12 questions measured perceived multicultural awareness. The highest overall Knowledge score a participant can report is 140, and the highest overall Awareness score is 84. The author states that the scores exist on a continuum and that there is no "cutoff" score to determine satisfactory knowledge and skills or awareness (Ponterotto et al.).

Overall Sample Results

For the Knowledge subscale, the participants' scores ranged from 59 to 127. The mean Knowledge subscale score was 91.91 (*SD* = 15.224). For the Awareness subscale, the participants' scores ranged from 40 to 78. The mean Awareness subscale score was 65.58 (*SD* = 8.743). Table 4 lists the mean scores for each of the 32 items on the MCKAS with full data sets, organized by the two subscales: Awareness and Knowledge.

Because the MCKAS does not provide a "cutoff" score to establish multicultural counseling competence, the participants' scores do not establish competence or lack thereof (Ponterotto et al.). When viewed along a continuum, however, their scores for certain items provide insight into areas of perceived confidence or insecurity in the participants' multicultural counseling competence. With the seven-point Likert scale scoring system, the median score is 3.5. Participants' scores on two of the MCKAS items were below the median. These items, both measuring multicultural knowledge are: 1) I am knowledgeable of acculturation models for various ethnic minority groups; and 2) I am aware of culture-specific, that is, culturally indigenous, models of counseling for various racial/ethnic groups. The low scores for each of these items suggest that the participants did not feel they were knowledgeable about cultural

identity development and different counseling models and strategies in working with students of diverse populations.

On the other end of the spectrum, however, participants' mean scores for the following six Awareness subscale items were above the median: 1) I think that students who do not discuss intimate aspects of their lives are being resistant and defensive; 2) I feel all the recent attention directed toward multicultural issues in counseling is overdone and not really warranted; 3) I think that students should perceive the nuclear family as the ideal social unit; 4) I believe that my students should view a patriarchal structure as the ideal; 5) I am aware that being born a White person in this society carries with it certain advantages; and 6) I am aware that being born a minority in this society brings with it certain challenges that White people do not have to face. One Knowledge subscale item also generated a high mean score: I am comfortable with differences that exist between me and my students in terms of race and beliefs. The mean scores for these items all fell above 6.00. Table 4 illustrates mean MCKAS scores for each item.

Table 4.

Mean Scores for MCKAS Items

Awareness Items	*M*	*SD*
I am aware that being born a White person in this society carries with it certain advantages.	6.48	1.06
I think that students who do not discuss intimate aspects of their lives are being resistant and defensive.	6.42	.83
I am aware that being born a minority in this society brings with it certain challenges that White people do not have to face.	6.30	1.51
I feel all the recent attention directed toward multicultural issues in counseling is overdone and not really warranted.	6.27	.80
I believe that my students should view a patriarchal structure as the ideal.	6.21	1.02
I think that students should perceive the nuclear family as the ideal social unit.	6.03	1.29
I believe all students should maintain direct eye contact during counseling.	5.58	1.42
I think that being highly competitive and achievement oriented are traits that all students should work towards.	5.27	1.23
I believe that all students must view themselves as their number one responsibility.	3.70	2.11

Table 4 (continued).

Knowledge Items	*M*	*SD*
I am comfortable with differences that exist between me and my students in terms of race and beliefs.	6.06	.97
I am aware of individual differences that exist among members within a particular ethnic group based on values, beliefs, and level of acculturation.	5.94	.97
I am aware of the differential interpretations of nonverbal communications (e.g., personal space, eye contact, handshakes) within various racial/ethnic groups.	5.73	1.26
I have an understanding of the role culture and racism play in the development of identity and worldviews among minority groups.	5.52	1.09
I am aware that some minorities see the counseling process as contrary to their own life experiences and inappropriate or insufficient to their needs.	5.39	1.35
I am aware of institutional barriers which may inhibit minorities from using mental health services.	5.33	1.38
I am aware of certain counseling skills, techniques, or approaches that are more likely to transcend culture and be effective with my students.	4.55	1.28
I am aware that some minorities believe counselors lead minority students into non-academic programs regardless of student potential, preferences, or ambitions.	4.48	1.58
I am aware of both the initial barriers and benefits related to the cross-cultural counseling relationship.	4.39	1.50

Table 4 (continued).

Knowledge Items	*M*	*SD*
I am aware that some racial/ethnic minorities see the profession of psychology functioning to maintain and promote the status and power of the White Establishment.	4.12	2.00
I am aware some research indicates that minority students receive "less preferred" forms of counseling treatment than majority students.	4.09	1.79
I realize that counselor-client incongruities in problem conceptualization and counseling goals may reduce counselor credibility.	4.03	1.61
I check up on my minority/cultural counseling skills by monitoring my functioning via consultation, supervision, and continuing education.	3.88	1.64
I am aware some research indicates that minority students are more likely to be diagnosed with mental illness than majority students are.	3.76	1.94
I am familiar with the "culturally deficient" and "culturally deprived" depictions of minority mental health and understand how these labels serve to foster and perpetuate discrimination.	3.67	1.95
I am knowledgeable of acculturation models for various ethnic minority groups.	3.39	1.77
I am aware of culture-specific, that is culturally indigenous, models of counseling for various racial/ethnic groups.	3.12	1.34

Sample Results by University

Multicultural counseling competence, as measured by the MCKAS Awareness and Knowledge subscales, varied by university. As Table 5 illustrates, the mean scores differ from institution to institution in both areas of multicultural counseling competence.

Table 5.

Summary of Mean Awareness and Knowledge Subscale Scores by University

University's Location	*M*	*SD*	*F*
Awareness			
Midwest	65.89	6.01	9
Southeast	64.00	8.91	10
West Coast	68.50	4.95	2
Mid-Atlantic	60.80	12.79	5
Northeast	70.00	8.85	7
Total	65.58	8.74	33
Knowledge			
Midwest	87.56	14.96	9
Southeast	90.20	5,83	10
West Coast	93.50	26.16	2
Mid-Atlantic	81.80	16.93	5
Northeast	106.71	14.37	7
Total	91.91	15.22	33

Sample Results by Racial and Ethnic Background

To explore the relationship between racial and ethnic background and multicultural counseling competence, the researcher created two categories of participants: White participants and non-White participants. Table 6 illustrates the different scores of MCKAS Awareness and Knowledge subcales as they relate to racial and ethnic background. For the Awareness subscale, non-White participants scored an average of $M = 70.02$, while White participants scored an average of $M = 63.57$. The difference between these mean scores is 6.64, indicating that the non-White participants scored almost seven points higher on the Awareness subscale than the White

Table 6.

Mean Scores for MCKAS Awareness and Knowledge by Race/Ethnicity

Group	*F*	*M*	*SD*	*SE*
Awareness				
Non-White	10	70.20	7.08	2.24
White	23	63.57	8.76	1.83
Combined Groups	33	65.58	8.74	1.52
Difference Among Groups		6.64		3.15
Knowledge				
Non-White	10	98.30	17.83	5.64
White	23	89.13	13.43	2.80
Combined Groups	33	91.91	15.22	2.65
Difference Among Groups		9.17		5.62

participants. The finding of this t-test ($t = 2.11$, $df = 31$) is statistically significant ($p = 0.04$) at the $p < .05$ level. For the Knowledge subscale, a t-test ($t = 1.63$, $df = 31$) indicated that non-White participants' on average scored higher than White participants ($M = 9.17$), however this score falls short of statistical significance ($p = .056$).

Sample Result by Gender

Exploration of difference in multicultural counseling competence by gender revealed that men reported slightly higher mean scores on the Awareness subscale (men's $M = 66.35$, women's $M = 64.75$) and the Knowledge subscale (men's $M = 94.47$, women's $M = 89.19$). Two t-tests were conducted to examine the gender and multicultural awareness ($t = 0.52$, $df = 31$, $p = 0.61$) and multicultural knowledge ($t = 1.00$, $df = 31$, $p = 0.33$). Neither finding, however, was statistically significant. Table 7 displays the results by gender.

In summary, a broad range of scores in multicultural awareness and knowledge seemed to indicate widely different reports of multicultural counseling competence among participants. Statistically significant findings seemed to indicate that the non-White participants reported higher levels of multicultural awareness than White participants. Men reported higher mean scores for Awareness and Knowledge than their female counterparts. For each subsection, participants' mean scores for six Awareness and one Knowledge items fell above the median and mean scores for two Knowledge items fell below the median.

Research Question 2: What types of multicultural experiences have new residence life professionals had?

To answer Research Question 2, the researcher asked the participants the following questions: 1) Please describe a cultural experience you have had that has impacted your life, and 2) Have you

had any significant relationships (personal or professional) with persons of a different race or ethnic background than you? (e.g., significant other, spouse, parent or guardian, roommate, close personal friend). Please describe. Responses to this research question will be divided into two parts, one addressing cultural experience and one addressing significant relationships.

Cultural Experience

The researcher deliberately posed this as an open-ended question to allow the participants to explore what they consider to be impactful or significant experiences. The responses varied

Table 7.

Mean Scores for MCKAS Awareness and Knowledge by Gender

Group	*F*	*M*	*SD*	*SE*
Awareness				
Men	17	66.35	6.79	1.64
Women	16	64.75	10.61	2.65
Combined Groups	33	65.58	8.74	1.52
Difference Among Groups		1.60		3.08

Table 7 (continued).

Knowledge				
Men	17	94.47	12.49	3.03
Women	16	89.19	17.68	4.42
Combined Groups	33	91.91	15.22	2.65
Difference Among Groups		5.28		5.30

widely among participants, and two participants did not answer the question. Several participants mentioned more than one experience. The responses seemed to fall into several different categories: travel experiences, time spent in culturally diverse areas, experiences in which participants felt like outsiders or minorities, significant relationships with people of different cultural backgrounds, and connection to one's own heritage or culture. Most of the responses were connected to an experience involving travel. For example, five participants cited their study abroad experiences as culturally impactful. These participants studied in Poland, South Africa, Ghana, Morocco, Egypt, and England. One of the participants studied in multiple countries, while others studied in one only. Six participants described their experiences living in or growing up in different countries, including China, Japan, Jordan, Iraq, and England. Two of these participants lived in two different countries during their childhood, the remaining four participants reported living in one country. Five participants mentioned the cultural impact of service-oriented trips to different countries and regions, including Tanzania, Mexico, and Central America. One participant traveled to Mexico multiple times for service-related experiences, while another participant completed a service-related trip to several countries in Central America. Five participants mentioned general travel experiences as culturally impactful. These trips included vacations to countries such as Canada, France, Italy, Chile, Korea, and England. Of these five participants, one mentioned travel to multiple countries and continents, while the other four visited one country each.

Respondents identified living in a culturally-diverse area, or location had a cultural impact on them. One participant, for example, cited her undergraduate and graduate institution as one of the most diverse universities in the United States. Spending six years at this school and 25

years in a major metropolitan area, according to this same participant, was culturally impactful. A White male participant grew up in New York City, in a neighborhood he described as "First-generation American and predominantly Korean." Another participant, who identified as White, cited enrollment in a predominantly Black high school as a significant cultural experience. Another participant mentioned growing up near the Mexico-United States border as one of his significant cultural experiences. This same participant also mentioned his service-related travel in Mexico as having a cultural impact.

Several participants mentioned experiences in which they felt like an outsider as culturally significant. One participant relayed his experience in England shortly after an act of terrorism. He stated that locals assumed him to be Irish and thus prohibited him from entering public establishments, such as his hotel. Another participant, a White woman, mentioned her work experience in a department that was 90% Hispanic. A White male participant mentioned the impact of growing up in a 90% Hispanic-populated town in which most of his significant relationships were with people of Hispanic or multiracial heritage. Another participant relayed her experience moving from the Midwest to Tennessee, where she felt she called "a major learning experience" in the new culture of this area. While several of these experiences involve White participants who experienced a period of time as a racial or ethnic minority, a Black female participant noted that her entire life experience as a minority person in the United States alters the way in which she looks at the world; her minority experience provides a cultural lens through which she sees diversity in everyone.

Several of the participants' responses addressed the significance of relationships with people of different cultural backgrounds. Two participants described family composition as

culturally impactful. One participant, who identified as multiracial, listed growing up in a biracial household as a significant experience. Another participant, a male identifying as Hispanic/Latino described a multiracial family in which relatives were multiracial and Black. One participant listed his close friendship with someone of a different cultural and racial background as meaningful.

Connection to cultural heritage was also mentioned. Of the three Asian participants, all cited learning about or maintaining ties to cultural heritage as significant cultural experiences. These three participants, all male, described attending cultural festivals and celebrations as well as travel to family's homeland in order to learn about cultural background and maintain connection with heritage. While all three Asian participants cited connection to heritage as culturally significant, they are the only participants who mentioned cultural heritage or tradition.

Relationships

While the initial question regarding cultural experience directly answers Research Question 2, participants' responses regarding relationships with people of different cultural backgrounds adds insight and potential context. Table 8 lists the types and frequency of relationships participants shared with people of differing racial or ethnic backgrounds. Of the 33 participants, four (12%) stated that they have never had a significant relationship with someone of a different racial or ethnic background. Six (21%) of participants reported having had a romantic relationship with someone of a different racial or ethnic background, and two participants listed two previous romantic relationships. One participant married someone of a different ethnic background. More than one-half of the participants (55%) reported having a

close personal friendship with at least one person of a different racial or ethnic background, and 24 participants mentioned multiple friends meeting this criterion.

In summary, participants cited many types of experiences they determined to be culturally impactful, including travel, time spent in culturally different location, experiencing life as an "other" or minority, connections or relationships with persons of different cultural backgrounds, and connection to one's own cultural background or heritage. Participants mentioned relationships with the following people of different cultural background than their own: family members, friends, significant others, spouses, mentors, professors, supervisors, colleagues, and roommates.

Table 8.

Types and Frequency of Participants' Relationships

Type of Relationship	*F*
Romantic	6
Marital	1
Roommate	5
Close Personal Friend (including best friend)	18
Professional Relationship (colleague, supervisor, staff)	9
Grew up in Diverse Population (opportunity to have many significant relationships)	4
Resident Advisor/Assistant (described as a mentor)	2
Family Members (including parents and guardians)	3
Professor	1
No close significant relationships	4

. Research Question 3: What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?

Level and Type of Educational Degree Earned

Statistical analysis of the mean scores of the Knowledge/Skills and Awareness subscales of the MCKAS indicates that professionals currently enrolled in graduate programs report the highest scores of multicultural awareness and the lowest scores of multicultural knowledge than non-degree holders and professionals who have already earned a graduate degree (see Table 9). As participants worked in the residence life field in varying amounts, from one to three years (see Table 3), their academic experience differed as well. Six percent of the participants (N = 2) did not have a graduate degree, nor were they enrolled in a graduate program at the time of survey completion. Seventy-three percent of the participants (N = 24) had completed a graduate program at the time of survey completion. Twenty of the 33 total participants (61%) had completed a graduate degree in Student Affairs. Twelve percent of the participants (N = 4) had earned a graduate degree in different fields, including International Business, Chemistry, Secondary Education, and Human Resources. The remaining 21% (N = 7) were enrolled in a Student Affairs graduate programs at the time of survey completion, with the exception of one participant who was enrolled in a program not related to Student Affairs. Seventy-six percent of the participants (N = 25) were enrolled in or already completed graduate programs in Student Affairs. The titles of the academic degrees varied and included College Student Personnel, Higher Education Administration, Student Development, Student Affairs Administration, Student Affairs Administration in Higher Education, Higher Education and Student Development, Student Affairs Practice and Leadership, Educational Psychology –

College Student Personnel, Higher Education and Student Affairs, Educational Administration, and Instructional Leadership in Higher Education, Higher Education. These programs ranged in number of credit hours from 30 to 60, averaging 45.72 hours (*SD* = 10.204).

Table 9.

Summary of Mean Awareness and Knowledge Subscale Scores by Level of Education

Level of Education	*M*	*SD*	*f*
Awareness			
Obtained undergraduate degree only	62.33	6.81	3
Currently enrolled in graduate program	68.17	6.74	6
Completed graduate degree	65.33	9.45	24
Total	65.58	8.74	33
Knowledge			
Obtained undergraduate degree only	104	10.54	3
Currently enrolled in graduate program	86.67	10.73	6
Completed graduate degree	91.71	10.73	24
Total	91.91	15.22	33

Graduate School Curricula

Curricula within these academic programs varied along with the titles. Thirty-five percent (N = 7) of the 20 participants with graduate degrees in Student Affairs reported never completing a course related to multicultural issues. Less than one quarter of the participants (24.2%; N = 8) reported completing a multicultural counseling course. Of these eight participants, six completed one multicultural counseling course while two completed two courses. Correlations between quantity of multicultural counseling courses and MCKAS Awareness and Knowledge subscales indicated positive relationships. The relationship between quantity of multicultural counseling courses participants completed and multicultural awareness as measured by the MCKAS was positive (Pearson's r = 0.258), however it is not statistically significant. The relationship between quantity of multicultural counseling courses completed and multicultural knowledge as measured by the MCKAS was also positive (Pearson's r = 0.35) and was statistically significant ($p < .05$, two-tailed). Supplementary regression analysis shows that multicultural counseling course experience increased multicultural knowledge as measured by the MCKAS subscale by 9.02 points for each course completed.

Thirty-nine percent of the participants (N = 13) reported completion of a multicultural education course. Of these 13 participants, ten completed one course, two completed two courses, and one completed three multicultural education courses. Correlations between quantity of multicultural education courses and MCKAS Awareness (Pearson's r = 0.22) and Knowledge (Pearson's r = -0.01) subscales found no statistically significant relationships between coursework and multicultural knowledge.

Sixty-four percent of the participants (n = 21) reported completing a general counseling course. Of these 21 participants, 18 completed one course, one completed two courses, and one reported completion of four general counseling courses. Correlations between quantity of general counseling courses and MCKAS Awareness (Pearson's r = 0.19) and Knowledge (Pearson's r = -0.19) subscales indicated negative and positive relationships respectively. Neither relationship was statistically significant.

In addition, eight participants (24%) reported completion of other types of multicultural courses, such as Diversity Peer Education and Leadership, Diversity Education, Theory of Social Justice, Globalization, Multicultural Business, Managing Diversity, and International Management. Of these eight participants, six completed one course and two completed two courses they considered to highlight multicultural issues. Correlations between quantity of other multicultural courses and MCKAS Awareness (Pearson's r = 0.03) and Knowledge (Pearson's r = -0.17) subscales indicated no relationship between coursework and multicultural awareness and a slightly negative relationship between coursework and multicultural knowledge. Neither correlation produced statistically significant results.

When the quantities of all types of courses listed on the demographic questionnaire (e.g., multicultural counseling, general counseling skills, multicultural education, and other multicultural courses) were added together and analyzed as a group, correlations between total number of courses involving multicultural issues and general counseling skills and multicultural awareness (Pearson's r = 0.34) and multicultural knowledge (Pearson's r = -0.03) indicated a noticeable positive relationship between coursework and multicultural awareness. Although p =

0.0505 and this finding, when rounded down to two decimal places, reaches statistical significance, this result is not statistically significant at the pure $p < .05$ level (two-tailed).

Three participants (9%) reported that they never completed coursework in general counseling skills, multicultural counseling, multicultural education, or any other type of multicultural course. One participant, who also reported completion of formal multicultural coursework, did note that multicultural issues were woven into many of her graduate-level courses. Thirty-five percent of the participants with a completed graduate degree in Student Affairs reported that they never completed a course involving multicultural issues.

Multicultural Professional Development

While the participants experienced a wide range of academic preparation to work with different cultural populations of students, there seemed to be a wide range of their experiences with professional development workshops as well. More than one-third of the participants (N = 13, 39%) reported never having completed a workshop or training session involving multicultural counseling. One participant, however, reported having completed 25 such workshops or training sessions. Along this continuum, participants reported completion of an average of 3.45 workshops or training sessions (SD = 5.90). Correlations between quantity of workshops and training sessions and the MCKAS Awareness (Pearson's r = -0.22) and Knowledge (Pearson's r = 0.11) subscales showed no statistically significant relationships, however.

Field Experience

Many participants reported graduate school field experience requirements in Student Affairs. Of the 33 participants, more than three-quarters (N = 26, 78.8%) reported completion of

at least one Student Affairs field experience. More than half of the participants (N = 17, 51.5%) reported completion or two or more Student Affairs field experiences during their academic careers. Table 10 illustrates the quantity of Student Affairs field experiences reported by the participants.

Correlations were conducted to explore possible relationships between quantity of field experiences and multicultural competence. No statistically significant relationship between quantity of field experiences and multicultural awareness as measured by the MCKAS Awareness (Pearson's r = 0.01) subscale was found. A moderate positive relationship, (Pearson's r = 0.09, two-tailed), with quantity of field experiences and multicultural knowledge Table 10.

Quantity of Participants' Student Affairs Field Experiences

Number of Field Placements	*N*	%
0	7	21.2%
1	9	27.3%
2	8	24.2%
3	4	12.1%
4	2	6.1%
5	2	6.1%
6	0	0%
7	1	3%
Total	33	100%

Travel

Of the 33 participants, 30 (91%) indicated that they had traveled outside their country of birth. The maximum number of outside country of origin travel experiences reported by one respondent was 15, while the average was 4.41. This average also incorporates the three participants who reported never traveling outside the United States. While this category does not necessarily fall under the realms of academic or professional development, many participants experienced travel as the result of academic or professional pursuits, such as study abroad programs. Correlations exploring the relationship between quantity of travel experiences and multicultural awareness found a slightly positive relationship at $r = .05$, not statistically significant ($p = .80$). T-tests exploring the relationship between quantity of travel experiences and multicultural knowledge, however, resulted in a statistically significant, moderately negative relationship (Pearson's $r = -.43$, $p = .01$). In addition, multivariate analysis of regression, controlling for age, level of education, and gender, supports the negative relationship between quantity of travel experiences and multicultural knowledge as measured by the MCKAS Knowledge subscale as none of these other variables affected the statistical outcome.

In addition to those participants who reported travel experience, nine of the 33 professionals (27.3%) participated in a study abroad experience. Twelve participants (36.4%) experienced long-term cultural immersion, defined by the researcher as a period of more than three consecutive months in a different country. This number of participants includes those who completed study abroad programs, in addition to participants who lived in multiple countries throughout their lives. Two-sample t-tests exploring the MCKAS Awareness subscale mean

score difference between participants who experienced cultural immersion ($M = 67.92$) and those who did not ($M = 64.24$) as it relates to multicultural awareness indicated slight elevation in scores of those who did experience cultural immersion ($t = -1.17$, $df = 31$, $p = 0.25$). Two-sample t-tests evaluating this difference as it relates to multicultural knowledge ($t = -0.50$, $df = 31$, $p = 0.80$) also showed a slightly elevated mean score for those who experienced cultural immersion ($M = 93.67$) over those who did not ($M = 90.91$). Neither result was statistically significant and cannot be generalized to residence life professionals.

Summary

In order to answer *Research Question 1: What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al, 2002)?* and *Research Question 3: What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?* the researcher used descriptive statistics and statistical analysis. To gather results for *Question 2: What types of multicultural experiences have new residence life professionals had?* the researcher interpreted, coded, and organized of participant responses to understand cultural experiences. The results reported in Chapter Four are discussed in Chapter Five. Chapter Five will also discuss the implications of the findings and ideas for future research resulting from this study.

CHAPTER FIVE

Summary of the Study

Residential students spend approximately 70% of their college careers inside the walls of their residence halls (Shroeder & Jackson, 1987). The opportunity for students to interact frequently with the professional residence life staff who share the same living environment is higher than that of faculty and other Student Affairs professionals (Shroeder & Jackson, 1987; Winston & Anchors, 1993). Despite the increased potential for student interaction, residence life professionals are often ill-prepared to meet student needs (Blimling, 1993). Furthermore, many Student Affairs preparation programs are failing to offer the training necessary to develop new professionals' multicultural competence (Flowers, 2003). Institutions of higher education will see a marked increase of cultural diversity on campus (The Western Interstate Commission for Higher Education, 2008: Wilkinson & Rund, 2000) in the next several years. As a result of the changing college student population and the high levels of interaction between students and professional residence life staff, Student Affairs professionals need to be prepared to work competently with diverse student populations (Barr & Strong, 1988; Cheatham, 1991; Howard-Hamilton, Richardson, & Shuford, 1998; King & Howard-Hamilton, 2003; Manning & Coleman-Boatwright, 1991; Pope, 1995; Pope & Mueller, 2001; Pope & Reynolds, 1997).

The purpose of the study was to explore the perceived multicultural counseling competence among new Student Affairs professionals, specifically in the area of residence life. New residence life professionals (N = 33), working at five different public, land-grant, high or very high research universities, as classified by the Carnegie Foundation for the Advancement of Teaching (Carnegie Foundation for the Advancement of Teaching, 2009), completed the

Multicultural Counseling Knowledge and Awareness Scale (Ponterotto et al., 2002) and a demographic questionnaire created by the researcher. The data were analyzed through a variety of statistical and analytical processes, including descriptive statistics, t-tests, and multiple regressions in order to answer the following research questions:

1) What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al.)?
2) What types of multicultural experiences have new residence life professionals had?
3) What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?

Following is a summary of the findings, organized by research question, a discussion of the findings, and implications generated by this study for the field and for future research.

Summary of the Findings

Research Question 1: What level of multicultural competence do new residence life professionals perceive they have as measured by the Multicultural Counseling Knowledge and Awareness Scale (MCKAS: Ponterotto, et. al, 2002)?

Because the MCKAS does not provide a "cutoff" score to establish multicultural counseling competence, the participants' scores do not establish competence or lack thereof (Ponterotto et al.). When viewed along a continuum, however, their scores for certain items provide insight into areas of perceived confidence or insecurity in the participants' multicultural counseling competence. With the seven-point Likert scale scoring system, the median score is 3.5. Participants' mean scores for two MCKAS items fell below the median. These items, both

measuring multicultural knowledge are: 1) I am knowledgeable of acculturation models for various ethnic minority groups; and 2) I am aware of culture-specific, that is, culturally indigenous, models of counseling for various racial/ethnic groups. The low scores for each of these items suggest that the participants did not feel they were knowledgeable about cultural identity development and different counseling models and strategies in working with students of diverse populations.

On the other end of the spectrum, however, participants' scores for the following six Awareness subscale items seemed to indicate a confidence in this dimension of multicultural counseling competence: 1) I think that students who do not discuss intimate aspects of their lives are being resistant and defensive; 2) I feel all the recent attention directed toward multicultural issues in counseling is overdone and not really warranted; 3) I think that students should perceive the nuclear family as the ideal social unit; 4) I believe that my students should view a patriarchal structure as the ideal; 5) I am aware that being born a White person in this society carries with it certain advantages; and 6) I am aware that being born a minority in this society brings with it certain challenges that White people do not have to face. One Knowledge subscale item also generated a high mean score: I am comfortable with differences that exist between me and my students in terms of race and beliefs. The mean scores for these items all fell above 6.00. These findings suggest that the participants' awareness of multicultural issues is higher than that their knowledge of how to work with these multicultural issues.

Research Question 2: What types of multicultural experiences have new residence life professionals had?

To answer Research Question 2, the researcher asked the participants to describe an impactful cultural experience and relationships, if any, that they share with people of different cultural backgrounds. Participants' responses to the question about cultural experiences seemed to follow one of the following common threads: 1) travel; 2) residence in a culturally diverse region; 3) spending time as an outsider or identifying as a minority; 4) sharing meaningful relationships with people of a different cultural background; and 5) connections to cultural heritage. It is important to note that quantity of travel experiences shared a negative relationship with multicultural knowledge. This finding will be discussed further in this chapter.

Responses to the second question about significant relationships fell into the following categories: 1) romantic relationships with person of different racial or ethnic background; 2) close personal friendships with persons of different racial or ethnic background; 3) professional relationships, including colleagues, supervisors, and staff; 4) relationships with family members of differing racial or ethnic backgrounds; 5) mentor relationships, including professors and college Resident Advisors; 6) college roommates; and 7) no significant relationships with anyone of a different racial or ethnic background. This finding will be discussed further in this chapter.

Research Question 3: What professional and academic experiences inform new residence life professionals' perceptions of their multicultural counseling competence?

The participants' responses to the demographic questionnaire and their scores on the MCKAS indicate that many different factors inform their perceptions of their multicultural counseling competence. These factors include formal education, specific coursework within their graduate programs' curricula, and field experience.

Formal Educational Experience

Analysis of MCKAS Awareness and Knowledge subscale scores indicates an interesting inverse scoring for currently-enrolled graduate students. Professional staff members who were currently enrolled in coursework reported the highest scores in multicultural awareness and the lowest scores in multicultural knowledge when compared with the professionals who were not enrolled. Almost three-quarters of the participants (73%) had already earned a graduate degree and it was surprising to find that the group of participants who had completed the most formal education did not report the highest levels of multicultural counseling competence. One might expect that the professionals with the opportunities to complete graduate coursework regarding multicultural issues would report higher levels of multicultural counseling competence, yet the results of this study, albeit generated from a small sample, seem to indicate that completion of a graduate program did not share a relationship with elevated levels of multicultural counseling competence.

Analysis of graduate school curricula also uncovered new insights regarding the participants' multicultural counseling competence. Less than one-quarter of the participants indicated completion of a multicultural counseling course, and yet the participants who did complete this coursework reported higher multicultural knowledge. Additionally, when all types of general counseling and multicultural courses were summed into a category called "total courses," t-test analysis results indicate that the participants who completed the most coursework involving multicultural issues and general counseling skills report the highest levels of multicultural awareness. It is also important to point out that of the 20 participants with a

graduate degree in Student Affairs, more than one-third (35%) have never completed a course involving multicultural issues.

Field Experience

Another finding from this research question involves field experience. More than three-quarters of the participants reported completion of at least one field experience. A statistically significant positive relationship was discovered between quantity of field experiences and multicultural knowledge as measured by MCKAS.

Discussion

A number of findings in this study offer points for discussion and future research. While the sample size was small, 33 participants only, the findings can provide a basis for further exploration. Because the sample size was relatively small, the findings from this study are limited. These findings offer tentative insights to the fields of Student Affairs and Counselor Education, however, they may better serve as beginning points for future research with larger samples.

A Comparison of Awareness and Knowledge

The MCKAS measures multicultural counseling competence in two dimensions: multicultural awareness and multicultural knowledge (Ponteretto et al., 2002). Participants' scores for multicultural awareness were often higher than those of multicultural knowledge. One finding of this study, for example, indicated a negative relationship between frequency of international travel and multicultural knowledge. Another finding suggested that currently-enrolled graduate students reported the highest levels of multicultural awareness and the lowest levels of multicultural knowledge. How are these two constructs different, and what explanations

exist for the previously-mentioned findings? To begin to answer this question, one must return to the Sue et al. (1992) model of multicultural counseling competence, as this model is the basis for the instrumentation used to measure multicultural counseling competence (Ponterotto et al., 2002). The first dimension, awareness, refers to the counselor's awareness of his or her own views regarding different races and ethnicities. This dimension also refers to any biases or stereotypes a counselor may harbor towards members of different racial or ethnic groups. The second dimension of the model, knowledge, refers to a counselor's knowledge of the client's worldview in addition to general contextual information about the racial or ethnic groups with which he works. Multicultural knowledge includes historical context as well as sociopolitical issues affecting the client. The third dimension, skills, refers to the counselor's need to develop culturally appropriate strategies for working with clients of different racial or ethnic backgrounds. It is important to note that Ponteretto et al., in developing the MCKAS, combined the dimensions of knowledge and skills into the MCKAS subscale of multicultural knowledge.

Looking back to the theoretical framework of the Tripartite Model of Multicutltural Counseling Competence (Sue et al., 1992), multicultural counseling competence involves multicultural awareness, knowledge, and skills. The instrumentation used for this study, the MCKAS (Ponterotto et al., 2002), assessed new professionals' multicultural counseling competence through two of the Tripartite Model's dimensions: awareness and knowledge. Since these professionals are new to the field, they have not had many years of opportunity to develop skills in working with their students, and thus the absence of this dimension most likely mattered little. When the data were analyzed, relationships were found between variables and subscales on

the MCKAS. In many circumstances, relationships were found between one variable and one subscale (multicultural awareness or multicultural knowledge) only.

Overall, the participants' multicultural awareness scores were higher than their multicultural knowledge scores. One possible explanation for the higher awareness scores exists in the difference between the two constructs of multicultural awareness and multicultural knowledge. First, awareness comes from within. In order to achieve multicultural awareness, according to Sue et al (1992), one needs to be aware of his or her own cultural views, biases, and stereotypes. Multicultural knowledge, on the other hand, involves the assimilation of information about other cultures. In order to learn about other cultures, it would seem that one would need to have some sort of access either to persons of that culture or information about it. Even those who have developed their cultural awareness may fall short of developing multicultural knowledge because of a lack of access to cultural diversity.

Support for Already-Established Findings

Through analysis of the data, several findings support previously-established conclusions regarding multicultural counseling competence. It is important to note these findings resulted from a small sample size ($N = 33$). Because the sample size was relatively small, findings are tentative.

Differences in Multicultural Counseling Competence as Determined by Race or Ethnicity

The findings of this study suggest that non-White residence life professionals reported higher levels of multicultural counseling competence than their White counterparts. With the small sample size, this finding appears to support earlier research indicating non-White counselor trainees reported higher levels of multicultural counseling competence than their

White counterparts (Ponterotto et al., 1994; Pope-Davis, et al., 1995). One such explanation relates to previous research findings that indicated ethnic minority graduate students and professionals received more multicultural counseling training (Bellini, 2002). This finding raises the question of why the non-White participants reported higher levels of multicultural counseling competence: do they simply have higher levels of competence because of life experience, or have they received more training in multicultural counseling? One might easily jump to assumptions about the experiences of being a non-White resident of a predominantly White country, however, without further exploration, it is impossible to know the life experiences of all the participants. A non-White participant, for example, may have spent much of his or her life in a community in which he or she was not considered to be a minority. More in-depth research in this area may offer answers to this question.

Interaction with People of Diverse Backgrounds

In 2003, Pope and Mueller found that Student Affairs professionals with higher frequency of interactions and experiences with people of different cultural backgrounds reported a more positive attitude toward diverse populations. Additional researchers learned that increased cross-racial socialization among friends (Antonio, 2001; Chang, 1996) and professionals (Greenfield et al., 2008) increased opportunities for cross-cultural dialogue, enhanced cultural awareness, promoted cross-cultural learning. While this study does not directly speak to residence life professionals' attitudes toward diverse student populations, the findings connect to attitudes. The participants' emphasis on travel as culturally impactful, the descriptions of meaningful relationships with persons of different cultural backgrounds, and the positive relationship between quantity of field experiences and multicultural awareness all seem to

indicate that increased interactions with people of differing cultural backgrounds may have enhanced the participants' multicultural counseling competence. It is important to note that the researcher defined "travel" on the demographic questionnaire as an experience outside the participants' country of birth. This item's definition did not allow for participants' reporting of travel within their country of birth that might have served as culturally impactful. A participant, for example, who spent his or her entire life in a small rural town in the Midwest, may consider an internship in an urban United States area more culturally impactful than a cruise to the Caribbean. The researcher's definition of travel, however, does not ask for participant responses of this type of travel experience, however.

In addition, the findings seem to suggest that increased participation in field experiences correlated with increased multicultural knowledge. Despite the small sample size, it is reasonable to infer that participants who spend more time with students would also increase their opportunities to interact with students of diverse cultural groups. Just as Pope-Davis et al. (1995) found that counseling experiences with diverse clients enhanced multicultural counseling competence, this finding seems to indicate that the participants who participated in higher frequencies of field experiences may have experienced more opportunities to develop their multicultural counseling competence, specifically through the dimension of multicultural knowledge. It is important to note, however, that this finding results from a frequency count of field experiences without exploration into the type of experience, amount of student contact, or duration of the experience. Further exploration into these areas of field experiences may shed more light on the impact of this type of experiential learning on multicultural counseling competence.

Support for the Tripartite Model of Multicultural Counseling Competence

In 1992, Sue et al offered the Tripartite Model of Multicultural Counseling Competence, citing awareness, knowledge, and skills as the three dimensions necessary for effective work with diverse clients. This current study's offers tentative findings with respect to two of these dimensions: awareness and knowledge. As previously-mentioned, these professionals are new to the field, and therefore have not had much time to develop a wide variety of skills in working with students. This model is a fluid one, prompting counselors to revisit culture as it interacts with their awareness, knowledge, and skills (Sue et al.). One finding in this study established that currently-enrolled graduate students reported the highest mean scores for multicultural awareness, Perhaps this is because they, through their studies, are actively engaged in the process of thinking about culture, just as Coleman et al (2006) found that use of portfolios stimulated active reflection about culture and thereby enhanced multicultural competence. Perhaps these students were currently enrolled in courses relating to multicultural issues. Since the Tripartite Model of Multicultural Counseling Competence is fluid (Sue et al.), at any given time counselors' strengths in one dimension will be higher than strengths in another dimension.

New Findings

While supporting many established findings regarding multicultural counseling competence, this study offers several new findings pertinent to the academic and professional arenas within Student Affairs.

Impact of Travel

Several of the findings from the study seem to involve travel and cultural immersion. When asked about impactful cultural experiences, many participants relayed experiences of

studying abroad, growing up in different countries, exploring other cultures through service trips, and living or traveling in different areas of the world. These relayed experiences partially support earlier research of the benefits of international travel in the development of multicultural counseling competence (Boyle et al, 1999; Kitsantas, 2004; Kitsantas & Meyers, 2002; Kottler, 1991, 1992, 1993, 2001; Lindsey, 2005). One interesting difference in this study, however, is the discovery of a negative relationship between the quantity of travel experiences and multicultural knowledge. Even when the researcher controlled for age, level of education, and gender, results seem to indicate that as the frequency of travel experiences increased, the participants' multicultural knowledge decreased. This finding raises an interesting question: Why is it that travel, described by many of the participants as an impactful cultural experience, sharing an inversely related to multicultural knowledge? Could it be that the participants who seem to have seen more of the world realize that they actually know less about it? One scholar suggests that this negative relationship may be explained by the frame of reference of the participants (Kitaoka, 2005). In his review of the assessment tools measuring multicultural counseling competence, Kitaoka speculated that "individuals who are multiculturally competent realize and understand the complexities of working with clients of diverse backgrounds and subsequently underrate themselves" (p. 41). Through this reasoning, it would seem that professionals who grow increasingly aware of the impact of culture also grow increasingly aware of how little they really know about different cultural groups.

Educational Experiences and Multicultural Counseling Competence

Another interesting tentative finding exists within the breakdown of multicultural awareness and knowledge scores by education level. Descriptive statistics show that currently-

enrolled graduate students reported the highest average score of multicultural awareness and the lowest score of multicultural knowledge. One plausible explanation is that currently-enrolled students are actively learning and reflecting as a result of their academic experiences. This current study also found a statistically significant positive relationship between enrollment in a multicultural counseling course and increased multicultural awareness. These findings garner support from another study examining multicultural counseling competence among counselor-trainees who were currently enrolled in a multicultural counseling course (Castillo, Brossart, Reyes, Conoley, & Phoummarath, 2007). In this study, researchers found that enrollment in coursework addressing multicultural issues correlated positively with significantly increased multicultural awareness (Castillo et al., 2007). Why would these professionals, however, report lower scores for multicultural knowledge? These participants are also working as full-time professionals in residence life. Their level of experience varied from one to three years, as did the experience levels of the other participants. Since the relationship between current enrollment in graduate school and higher multicultural awareness has been discovered, how can professional residence life departments extend this relationship to professionals who are not enrolled? Additionally, the results seem to indicate that previous completion of a multicultural counseling course correlates with heightened multicultural awareness. Continuing education offers one possible solution to elevate multicultural counseling awareness of new professionals who did not benefit from the completion of this coursework, while sustaining the opportunities for active reflection that current enrollment in graduate coursework may provide. While many residence life departments provide and require professional development, it would be interesting to assess how many, if any, require academic on-going education. School counselors, for example, must

complete Continuing Education Units (CEUs) to maintain certification (American School Counselor Association), yet no such requirement exists at the state or national level for Student Affairs professionals. Perhaps mandatory formal continuing education is the key to sustaining heightened multicultural awareness.

The Importance of the Lowest MCKAS Scores

The two lowest average MCKAS scores indicated lowest multicultural knowledge in the following areas: 1) acculturation models for various ethnic minority groups and 2) awareness of culture-specific models of counseling for various racial/ethnic groups. These low response scores, falling below the median scores, indicate participants' lower levels of knowledge in understanding acculturation of different cultural populations and appropriate strategies, via culture-specific counseling models, to work with their culturally-different students. Insights from these low scores are valuable to both academic programs that may need to enhance their curricula to address any deficits and professional residence life departments that may need to supplement professionals' knowledge through workshops and training sessions.

Implications for the Student Affairs Profession

In 1997, Pope and Reynolds presented the profession with its first list of standards for culturally-competent Student Affairs practitioners as part of a set of core competencies that included multicultural counseling competence. As one of Pope and Reynolds' seven core competencies, multicultural counseling competence, defined as multicultural awareness, knowledge, and skills, was tailored to fit the profession of Student Affairs. Findings from this study provide several valuable insights for the Student Affairs profession and the graduate programs designed to train its new professionals regarding multicultural counseling competence.

While the small sample size (N = 33) prevents generalization of the results to the entire residence life profession, these findings tentatively offer suggestions for improvement in the development of new professionals' multicultural counseling competence.

Student Affairs Program Curricula

In an ideal world, graduate programs designed to train new professionals for a particular field of practice would send their graduates to work with all the skills necessary for their new careers. In 2003, Flowers surveyed graduate programs in Student Affairs and found that 74% of the programs required a course designed to enhance students' multicultural proficiency. Like Flowers' findings, this study discovered that of the 20 participants who earned a graduate degree in Student Affairs, only 65% reported completion of a course involving multicultural issues. This study also found a positive relationship between completion of multicultural counseling coursework and multicultural awareness. In addition, a positive relationship was found between overall amount of coursework in multicultural counseling, general counseling, multicultural education, and other courses highlighting multicultural issues and multicultural awareness. It seems clear that the participants who did complete graduate coursework dedicated to the enhancement of multicultural competence experienced heightened multicultural awareness. The fact, however, that a mere 65% of these participants entered the profession of Student Affairs without ever completing any coursework designed to provide them with the tools to work effectively with students of diverse backgrounds, is troubling. From this study, it is unclear why the remaining 35% did not complete a multicultural course. It is clear, however, that their graduate programs did not require coursework highlighting multicultural issues.

Despite this current study's small sample size, its findings suggest that graduate coursework in multicultural counseling, multicultural education, and other multicultural issues enhances the multicultural counseling competence of new professionals. Some may argue that multicultural issues are woven into the general coursework of a Student Affairs program that does not offer a specific multicultural course. Flowers (2003) found, however, that graduate programs that infuse multicultural issues throughout all coursework do not provide the intensive multicultural competence development of the programs that dedicate specific courses to multicultural proficiency. Through Flowers' findings, one can infer that the 35% of this current study's participants who failed to complete a course dedicated to multicultural issues entered the profession of Students Affairs with less multicultural training that their counterparts who did complete coursework in multicultural issues.

Because there is such a discrepancy in curricula among the graduate Student Affairs academic programs, Student Affairs departments face challenges with their new professionals' proficiency in working with students of different cultural backgrounds. These new Student Affairs professionals enter the field with varying skills, training from their graduate programs, and therefore, multicultural counseling competence. Thus, it seems that the burden of competence development has shifted from the graduate training programs to the professional departments in Student Affairs. Residence life departments, in particular, with their heightened frequency of student interaction (Shroeder & Jackson, 1987) and high turnover rates (Blimling, 1993), must be vigilant in providing professional staff development of multicultural counseling competence. These departments cannot assume that their new professionals are entering the profession with graduate school training designed to develop multicultural counseling

competence. They seem to have three choices: 1) be satisfied with the already-existing, varying levels of the new professionals' training; 2) search for and hire only new professionals with previous multicultural coursework and training; or 3) provide professional development opportunities to development the professionals' multicultural counseling competence.

While graduate curriculum informed the participants' multicultural counseling competence, several other areas seemed to play roles in the development of multicultural counseling competence.

Interactions with People of Diverse Backgrounds

One of the most-noticeable themes from this study is the impact of travel. Participants themselves cited travel or living experiences that placed them in different countries. With the impact of travel in mind, it would seem logical for Student Affairs graduate programs and Student Affairs departments to utilize travel opportunities, such as study abroad experiences or cultural exchanges, to develop multicultural counseling competence among their students and professionals. National Student Affairs organizations, such as NASPA and ASPA offer students and professionals alike the opportunities to travel. ACPA, for example, offers a two-week trip in June, 2010 to Ghana to explore the culture, student services, and higher education in Ghana (ACPA, 2009). Graduate students can use this experience toward academic credit, and the tour is offered to professional staff for professional development opportunities. For professionals, NASPA offers international exchange programs with universities throughout Europe, in the Middle East, South Africa, Mexico, Asia, and Australia.

Without leaving the United States, Student Affairs academic programs and departments can utilize cultural travel experiences in multicultural counseling development as well.

Reflection on previous travel experiences and sharing travel experiences with others enables the traveler to redefine the experience in terms of multicultural competence (Kottler, 1991). Graduate programs and Student Affairs departments can utilize this tool through methods, such as journaling, presentations, or discussions, in order to reflect upon past travel experiences through the deliberate lens of multicultural counseling competence. A student, for example, can share the experiences he or she considers to be culturally impactful from a previous trip with fellow graduate students. Through the relaying on these experiences, the others in the groups may learn about different cultural groups. At the very least, the person presenting the travel experience is able to reflect on the cultural impact of the travel once again.

Another finding from this study indicates the importance of relationships as culturally-impactful experiences. With this insight, Student Affairs programs and departments could generate opportunities for students and professionals to increase their interactions with people of diverse cultural backgrounds. While not all interactions evolve into relationships, research has already shown that increased exposure to persons of diverse backgrounds causes Student Affairs professionals to experience more positive attitudes towards people of different cultural backgrounds (Pope & Mueller, 2003). These interactions can exist as face-to-face exposure or through different means of communication. An example of a culturally-impactful, long-distance interaction occurred between the students of George Mason University and Baghdad University in 2003. Via satellite television, these students were able to discuss young adults' fears regarding impending war, assumptions about each other's culture, and ways to foster better understanding between Americans and Iraqis (Langley, 2003). This exchange was aired on the Al Jazeera channel as well as George Mason University's campus television channel. While this example

was a large-scale event, the creativity behind it offers ideas for interaction between graduate classes of students in two different countries or regions of the United States. Professional departments could engage in dialogue with their counterparts in different areas of the world. Interactions via technology, such including but not limited to, emailing, blogging, instant messaging, video conferencing, all enable people to share experiences through dialogue. While language differences could create a barrier, email programs, such as G-mail, offer translation of email text.

Many of the findings seem to indicate the power of interactions with people of diverse backgrounds on one's multicultural counseling competence. In order to develop multicultural counseling competence, a professional must develop in three dimensions: awareness, knowledge, and skills (Sue et al., 1992). To help develop professionals who are culturally competent, Student Affairs programs and departments to increase opportunities and provide experiences in order for students and practitioners to interact with people of diverse cultural backgrounds. It is cost-effective to teach students and develop professionals through classroom activities, however, the results of this study indicate that the experiences of actual hands-on interactions, personal observation, and placing oneself into different cultural arenas are the ones that share relationships with higher multicultural awareness and knowledge. These experiences are difficult to simulate in the classroom, and Student Affairs programs and departments need to recognize their value. Programs failing to require a field experience, for example, should take note of these findings and implement required field experiences, especially for the students who will be filling positions in areas with high levels of student interaction, like residence life. Student affairs departments should take note of these findings and implement frequent, required hands-on

service opportunities for the professionals to interact with people of different cultural backgrounds in order to increase their multicultural knowledge. As with all of these suggestions, the increased time spent with people of different cultural backgrounds may help in the professionals' development of multicultural skills, the third and final dimension of the Tripartite Model of Multicultural Counseling Competence (Sue et al.).

Lower scores on the MCKAS items involving models of counseling for different cultural groups suggest that the participants' lack knowledge in this area. This insight provides Student Affairs programs with valuable information regarding academic preparation of their students. If their students are leaving their graduate programs without knowledge of how to counsel different cultural groups, academic Student Affairs programs could enhance the curricula in order to provide these tools. Perhaps the Student Affairs programs are teaching these models to students, and the students are forgetting this information. In this case, residence life departments can use these findings to provide professional development opportunities such as workshops or training sessions to teach or refresh this material. Most likely, the best solution is to combine the two approaches to ensure that the new professionals are equipped with the necessary tools to work effectively with their students.

Implications for Counselor Education

In 1997 Pope and Reynolds (1997) introduced the first set of core competencies that included multicultural counseling competence. Drawing from the work of Sue et al. (1992), Pope and Reynolds defined multicultural counseling competence as multicultural awareness, knowledge, and skills. The authors of this first set of competencies to be inclusive of multicultural counseling competence, looked back to its roots in counseling psychology (Pope &

Reynolds). Citing overlapping professional goals and intersecting histories, Pope and Reynolds established a connection between multicultural counseling competence in counseling psychology and in Student Affairs. While this study sought to explore multicultural counseling competence among residence life professionals within the field of Student Affairs, these findings may offer tentative insights to the profession of counseling.

Many of the findings from this study and the subsequent implications for the Student Affairs profession may relate to the field of Counselor Education. The relationship between multicultural counseling coursework and heightened multicultural awareness among the Student Affairs participants, for example, may be similar for new counselors. Holcomb-McCoy and Myers (1999), for example, found that professional counselors who had taken a multicultural counseling course in their early training reported a higher competence in multicultural knowledge than professional counselors who failed to take such a course. Both fields, Student Affairs and Counselor Education, may both benefit from these tentative findings that suggest the importance of multicultural counseling coursework in the development multicultural counseling competence for new professionals. Counselor educators can view the results of this study as yet another support for benefits of a dedicated multicultural counseling course within Counselor Education curricula.

This study generated results that support many previously-established findings in the field of Counselor Education, such as the relationship between racial or ethnic background and multicultural counseling competence. Much research within counseling and psychology has found a link between race or racial identity and multicultural counseling competence (Altekruse, 1993; Constantine, Juby, & Liang, 2001; Munley, Lidderdale, Thiagarajan, & Null, 2004;

Neville et al, 1996; Ottavi, Pope-Davis, & Dings, 1994; Ponterotto, 1988; Pope-Davis & Ottavi, 1992, 1994; Ponterotto et al., 1994; Pope-Davis et al, 1995; Vinson & Neimeyer, 2000). The findings from this study, showing that non-White participants in Student Affairs reported higher multicultural counseling competence, again support earlier findings in the fields of counseling and psychology. Implications for all fields involve further investigation regarding the development of counselors and Student Affairs professionals in order to elevate their multicultural counseling competence so that these professionals will work effectively with clients or students of differing cultural backgrounds.

Because the field of Student Affairs in linked so closely to the fields of counseling and psychology (Pope & Reynolds, 1997), it seems reasonable that findings in one field can provide relevance and insights to the other fields. While this study's small sample size generates tentative findings, it does offer educators of both Student Affairs professionals and counselor-trainees potential insights to their respective fields, as the professional goals of these two professions do overlap (Pope & Reynolds, 1997).

Limitations

While this study offered several useful insights into multicultural counseling competence of new residence life professionals, several limitations were present. The clearest limitation was sample size. The participants from a variety of institutions all across the United States took part in the research, yet the sample size remained small at 33. Several of the t-tests' results indicated relationships extremely close to statistical significance, and the researcher suspects that a slightly larger sample size would have caused these marginal results to become statistically significant.

Another limitation of the study exists in the parameters set by the researcher. Originally, the researcher chose to involve participants from one type of university, a public, land-grant, high or very high research university, as classified by the Carnegie Foundation for the Advancement of Teaching (Carnegie Foundation for the Advancement of Teaching, 2009). Currently, there are 76 land-grant colleges and universities in the United States (National Association of State Universities and Land-Grant Colleges, 2009). This limitation drastically cut the potential for participants, as not all land-grant colleges and universities meet the other criterion of being a high or very high research university, as classified by the Carnegie Foundation for the Advancement of Teaching (Carnegie Foundation for the Advancement of Teaching, 2009). The researcher suspects that, after viewing the diverse academic backgrounds of the participants, the type of employing university matters less than the type of academic preparation program to participants' multicultural counseling competence.

Finally, it is important to note the implications of use of the word "counseling" in this study. While the Student Affairs profession does involve counseling functions, this study's findings do suggest that many Student Affairs professionals may not receive any counseling training prior to their professional appointments in residence life. For those participants who have little academic exposure to counseling, the use of the term "counseling" in the MCKAS assessment may have caused confusion or ambiguity. Perhaps participants would have responded differently to the term "multicultural competence" instead of "multicultural counseling competence." For this study, the researcher chose to examine and use the term "multicultural counseling competence," as this study's theoretical framework found roots in the Tripartite Model of Multicultural Counseling Competence (Sue et al., 1992). Furthermore, the term

"multicultural counseling competence" and its definition from the Tripartite Model of Multicultural Counseling Competence (Sue et al., 1992) exist as one of the core competencies of Student Affairs professionals first introduced by Pope and Reynolds (1997).

Recommendations for Future Research

One limitation with this study is sample size. This study could be replicated with a larger number of participants. One suggestion would be to use a national organization such as Association of College and University Housing Officers, National Association of College Student Personnel Administrators, or College Student Educators International to increase the number of participants. Additional options would be national or regional conferences drawing large numbers of professionals in the field of Student Affairs.

As this study examined multicultural counseling competence for professionals at large public universities, different studies using various types of higher educational institutions would provide different insights into this issue. Additionally, studies at colleges or universities with differing residential environments could explore multicultural counseling competence of residence life professionals on rural campuses, urban campuses, campuses with strong residential populations, single-sex living facilities versus co-educational facilities, private liberal arts colleges, or religiously-affiliated institutions, to list a few options.

Since the participants' graduate programs varied so widely, by titles, curricula, and number of credit hours, future research exploring multicultural counseling competence by type of graduate program could provide insights into which graduate programs, or types of program, offers its students with the highest levels of multicultural counseling competence. Within this

area of research, further exploration into the impact of experiential learning could offer additional insights into the types of activities to enhance multicultural competence.

This study's tentative findings regarding the impact and relevance of travel generate several avenues of future research. Graduate programs that encourage or incorporate a travel component, such as study abroad, could be compared against programs that do not incorporate a travel component, for example. Further exploration into types of travel, such as vacation and service, could provide information regarding which types of travel experiences are of most value in development of multicultural counseling competence. While the findings of this study show a negative relationship between amount of travel and multicultural knowledge, it is important for the Student Affairs profession to probe the reasons why this negative relationship exists. A multitude of explanations is possible. For example, perhaps the participants who listed the most travel experiences traveled to places that were significantly different from their original surroundings. Perhaps these participants traveled to multiple locations as part of a tour that offered brief glimpses into several different countries without stopping long enough to interact with the cultural groups there. A deeper analysis into the types of travel experiences may provide a more accurate description of experiences that were more impactful as opposed to more frequent.

Finally, the use of two open-ended questions and their subsequent qualitative analysis could provide valuable insights into ways in which participants developed multicultural counseling competence. Further exploration into types of cultural experiences without parameters such as international travel could offer greater insights. Additional qualitative research could delve into

areas of this construct in order to gain a deeper understanding of multicultural counseling competence for this population of professionals.

Summary

This study explored multicultural counseling competence among new residence life professionals. This study aimed to provide key insights into levels of multicultural counseling competence, as it was measured through the subscales of multicultural awareness and multicultural knowledge. The researcher hoped to discern the factors the contributed to the development of the participants' multicultural counseling competence and the potential deficits in their competence, if they exist. Results indicated several factors as contributing to the participants' multicultural counseling competence: travel and exposure to cultural diversity, interactions and relationships with culturally different people, coursework in multicultural issues and general counseling skills, and increased opportunities for field experiences. With these insights, Student Affairs graduate programs and professional departments can augment the already-existing preparation methods in order to enhance the multicultural counseling competence of new Student Affairs practitioners.

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APPENDICES

APPENDIX A

MULTICULTURAL COUNSELING KNOWLEDGE AND AWARNESS SCALE

Multicultural Counseling Knowledge and Awareness Scale (MCKAS)

A Revision of the Multicultural Counseling Awareness Scale (MCKAS)

Using the following scale, rate the truth of each item as it applies to you.

1 2 3 4 5 6 7

Not at All True Totally True Somewhat True

1. I believe all students should maintain direct eye contact during counseling.

1 2 3 4 5 6 7

2. I check up on my minority/cultural counseling skills by monitoring my functioning via consultation, supervision, and continuing education.

1 2 3 4 5 6 7

3. I am aware some research indicates that minority students receive "less preferred" forms of counseling treatment than majority students.

1 2 3 4 5 6 7

4. I think that students who do not discuss intimate aspects of their lives are being resistant and defensive.

1 2 3 4 5 6 7

5. I am aware of certain counseling skills, techniques, or approaches that are more likely to transcend culture and be effective with any students.

1 2 3 4 5 6 7

Using the following scale, rate the truth of each item as it applies to you.

1 2 3 4 5 6 7

Not at All True Somewhat True Totally True

6. I am familiar with the "culturally deficient" and "culturally deprived" depictions of minority mental health and understand how these labels serve to foster and perpetuate discrimination.

1 2 3 4 5 6 7

7. I feel all the recent attention directed toward multicultural issues in counseling is overdone and not really warranted.

1 2 3 4 5 6 7

8. I am aware of individual differences that exist among members within a particular ethnic group based on values, beliefs, and level of acculturation.

1 2 3 4 5 6 7

9. I am aware some research indicates that minority students are more likely to be diagnosed with mental illnesses than are majority students.

1 2 3 4 5 6 7

10. I think that students should perceive the nuclear family as the ideal social unit.

1 2 3 4 5 6 7

11. I think that being highly competitive and achievement oriented are traits that all students should work towards.

1 2 3 4 5 6 7

12. I am aware of the differential interpretations of nonverbal communication (e.g., personal space, eye contact, handshakes) within various racial/ethnic groups.

1 2 3 4 5 6 7

13. I understand the impact and operations of oppression and the racist concepts that have permeated the mental health professions.

1 2 3 4 5 6 7

Using the following scale, rate the truth of each item as it applies to you.

1 2 3 4 5 6 7

Not at All True Totally True Somewhat True

14. I realize that counselor-client incongruities in problem conceptualization and counseling goals may reduce counselor credibility.

1 2 3 4 5 6 7

15. I am aware that some racial/ethnic minorities see the profession of psychology functioning to maintain and promote the status and power of the White Establishment.

1 2 3 4 5 6 7

16. I am knowledgeable of acculturation models for various ethnic minority groups.

1 2 3 4 5 6 7

17. I have an understanding of the role culture and racism play in the development of identity and worldviews among minority groups.

1 2 3 4 5 6 7

18. I believe that it is important to emphasize objective and rational thinking in minority clients.

1 2 3 4 5 6 7

19. I am aware of culture-specific, that is culturally indigenous, models of counseling for various racial/ethnic groups.

1 2 3 4 5 6 7

20. I believe that my students should view a patriarchal structure as the ideal.

1 2 3 4 5 6 7

21. I am aware of both the initial barriers and benefits related to the cross-cultural counseling relationship.

1 2 3 4 5 6 7

22. I am comfortable with differences that exist between me and my students in terms of race and beliefs.

1 2 3 4 5 6 7

Using the following scale, rate the truth of each item as it applies to you.

1 2 3 4 5 6 7

Not at All True Somewhat True Totally True

23. I am aware of institutional barriers which may inhibit minorities from using mental health services.

1 2 3 4 5 6 7

24. I think that my students should exhibit some degree of psychological mindedness and sophistication.

1 2 3 4 5 6 7

25. I believe that minority students will benefit most from counseling with a majority who endorses White middle-class values and norms.

1 2 3 4 5 6 7

26. I am aware that being born a White person in this society carries with it certain advantages.

1 2 3 4 5 6 7

27. I am aware of the value assumptions inherent in major schools of counseling and understand how these assumptions may conflict with values of culturally diverse students.

1 2 3 4 5 6 7

28. I am aware that some minorities see the counseling process as contrary to their own life experiences and inappropriate or insufficient to their needs.

1 2 3 4 5 6 7

29. I am aware that being born a minority in this society brings with it certain challenges that White people do not have to face.

1 2 3 4 5 6 7

30. I believe that all students must view themselves as their number one responsibility.

1 2 3 4 5 6 7

31. I am sensitive to circumstances (personal biases, language dominance, stage of ethnic identity development) which may dictate referral of the minority student to a member of his/her own racial/ethnic group.

1 2 3 4 5 6 7

Using the following scale, rate the truth of each item as it applies to you.

1 2 3 4 5 6 7

Not at All True Somewhat True Totally True

32. I am aware that some minorities believe counselors lead minority students into non-academic programs regardless of student potential, preferences, or ambitions.

1 2 3 4 5 6 7

Thank you for completing this instrument. Please feel free to express in writing below any thoughts, concerns, or comments you have regarding this instrument:

APPENDIX B

DEMOGRAPHIC QUESTIONNAIRE

Please take a moment to answer some demographic questions. Remember, these answers will not be used to track you individually, but will be used only in an aggregate fashion to analyze the data.

GENERAL BACKGROUND:

Sex? _____ Male _____ Female

Age? _____

Race/ethnicity?

_____Black/African American

_____White/Caucasian

_____Asian American

_____Hispanic/Latino

_____Native American

_____Multiracial

_____Other (please explain) _____

TRAVEL EXPERIENCE:

How many times have you traveled outside your birth country? _____

Where did you travel (for example, countries or regions)

CULTURAL EXPERIENCE: Please describe a cultural experience you have had that has impacted your life.

RELATIONSHIPS:

Have you had any significant relationships (personal or professional) with persons of a different race or ethnic background than you? (For example, significant other, spouse, parent or guardian, roommate, close personal friend)

Please describe:

ACADEMIC BACKGROUND:

Where did you get your undergraduate degree? _____

Major field of study: _____

Did you study abroad? ____ If yes, where? _____

Where did you get your postgraduate degree(s)? _____

What is your highest educational degree? _____

Major field of study: _____

Date of Graduation: _____

How many credit hours was your graduate program? _____

How many of the following courses have you taken during your graduate study?

_____ Multicultural counseling

_____ Multicultural education

_____ General counseling skills

_____ Other multicultural course: (please describe)

a. Of these graduate multicultural courses, how many were in the last year? _____

How many multicultural counseling workshops and/or trainings have you completed? _____

Of these multicultural counseling workshops and/or trainings, how many have you attended within the past 12 months?

_____

Please list and briefly describe any field placements and/or internships you completed for your graduate program?

PROFESSIONAL BACKGROUND:

How many years have you been working in the profession of residence life?

___ Less than 1 year

___ 1-2 years

___ 2-3 years

Is this your first professional experience following your graduate program?

If no, where did you work previously?

Were you working in residence life at this previous location?

What professional organizations or associations do you belong to? (check all that apply):

_____ACPA

_____NASPA

_____ACUHO-I

_____OCPA (Ohio College Personnel Association)

_____OCUHO (Ohio College and University Housing Officers)

_____GLACUHO (Great Lakes Association of College and University Housing Officers)

_____SEAHO (Southeastern Association of Housing Officers)

_____TACUHO (Tennessee Association of College and University Housing Officers

_____Other (please list): _____

What approximate percentage of your students are racial/ethnic minorities (African American, Asian American, Hispanic/Latino, Native-American, Multiracial)?

_____

APPENDIX C

INFORMED CONSENT STATEMENT

You are invited to participate in a research study, which will explore the cultural competence of new Residence Life Professionals. Your participation in this study will involve completion of a brief questionnaire and one short assessment.

Your responses will be used to explore cultural competence among new Residence Life professionals. Only the researcher will have access to the completed assessments and the consent forms. The completed assessments and the consent forms will be stored in a locked filing drawer at the researcher's home office at 5883 Sunset Ridge in Galloway, Ohio. The researcher will have access to the only key. In order to act in compliance with the University of Tennessee's Institutional Review Board (IRB), the completed assessments, informed consent documents, and other supporting material will be safely stored in the possession of the researcher for the duration of the project and for at least three years thereafter. After this period of time, all completed assessments and consent forms will be destroyed, as well as other supporting materials. These materials will not be used in any public presentation of research results.

In this study, there is expected to be minimal or no risk to you due to the nature and content of the assessments. Possible risks might include emotional discomfort related to items or questions from the assessments. The benefits to you are in the process of examining your perceptions of your cultural competence in working with students from diverse backgrounds. In addition, findings from this study can provide your department with insight about working with students from diverse backgrounds. You may withdraw your participation at any time without penalty.

Although minimal or no risk of harm is anticipated, should you desire consultation with a helping professional, the researcher will assess the severity of need and immediacy (and potential risk factors) and make appropriate referrals. You will also be reminded that if you have further questions or would like information about the results of the study, you may contact the researcher.

The information that you share in this study will be kept confidential. The completed assessments will only be reviewed by the researcher. The transcription will also be stored in a locked desk drawer at the researcher's home office at 5883 Sunset Ridge in Galloway, Ohio. The researcher will have access to the only key. The computer is password protected and only the researcher has the password. No written or oral report will contain information that will identify you. All of your responses will be held in confidence.

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at anytime without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed your data will be returned to you or destroyed. If you have questions at any time about the study or the procedures, you may contact the researcher, Kelli J. Cummings at 5883 Sunset Ridge in Galloway, Ohio, 43119 or (614) 519-2859. If you have questions about your rights as a participant, contact the University of Tennessee's Office of Research Compliance Section at (865) 974-3466.

I have read the above information. I have received a copy of this form. I agree to participate in this study.

Participant's signature
_____ Date _____

Researcher's signature
_____ Date _____

APPENDIX D

AUTHORIZATION FOR USE OF MCKAS

Hi Kelli,

Yes make whatever changes you need to make it more user-applicable for your sample. However, please be sure I retain the legal copyright to any MCKAS word adaptations. You'll want to content validate the adapted scale by having some student affairs experts review your word changes; and most importantly, be sure to get coefficient alpha for both subscales with your new sample. See attached article as well.

Please send me the adapted version.

Exciting! Good luck.

sincerely,
joe ponterotto

In a message dated 8/14/2008 10:35:36 P.M. Eastern Daylight Time,
kelli.cummings@gmail.com writes:
Dr. Ponterotto,

Thank you for your quick response and for the MCKAS. I am looking to use it to study multicultural competence among student affairs professionals, specifically residence life professionals. In order to use this instrument with this population, I would need to make a few modifications, mainly replacing the word "client" to "student." Would this minor modification be OK with you? If so, I will send you the results of my use of the MCKAS with this population.....perhaps this is a new area your instrument would prove helpful!

Kelli Cummings

On Thu, Aug 14, 2008 at 12:03 AM, <JPonterott@aol.com> wrote:
Hi Kelli,

here is all the info you need. Be sure to read the Ponterotto & Potere (2003) chapter cited in the attached. (e.g., be sure to calculate coeffcient alpha for both subscales).

Please keep me posted.
Sincerely,
joe ponterotto

In a message dated 8/13/2008 8:37:56 P.M. Eastern Daylight Time, kelli.cummings@gmail.com writes:
Dr. Ponterotto,

I am a doctoral student in Counselor Education at the University of Tennessee. I am in the beginning stages of my dissertation on multicultural counseling competence among student affairs professionals, and I am interested in using the MCKAS for my research. How do I go about ordering the instrument?

Thank you for your assistance.

Kelli Cummings

APPENDIX E

MCKAS OVERVIEW CORRESPONDENCE FROM PRIMARY AUTHOR

March 10, 2005

Dear MCKAS User:

Enclosed is the MCKAS, scoring directions, and the "Utilization Request Form" which must be carefully read, endorsed, and returned prior to MCKAS use.

Please note that the development and initial validity studies on the MCKAS (originally titled the MCAS) were published as a lengthy chapter in the following book:

Ponterotto, J.G. et al. (1996). Development and initial validation of the Multicultural Counseling Awareness Scale. In G.R. Sodowsky & J.C. Impara (Eds.), Multicultural assessment in counseling and clinical psychology (pp. 247-282). Lincoln NE: Buros Institute of Mental Measurements.

The book can be ordered through Buros by calling 402-472-6203; or by writing to Buros Institute of Mental Measurements, Department of Educational Psychology, 135 Bancroft Hall, University of Nebraska, Lincoln, NE 68588-0348.

The revised MCKAS is presented in:

Ponterotto, J.G., Gretchen, D., Utsey, S. O., Riger, B. P., & Austin, R. (2002). A revision of the multicultural counseling awareness scale. Journal of Multicultural

Counseling and Development, 30, 153-181.

The latest presentation, critique, and user guidelines for the MCKAS is presented in:

Ponterotto, J. G., & Potere, J. C. (2003). The Multicultural Counseling Knowledge and Awareness Scale (MCKAS): Validity, reliability, and user guidelines. In D. P. Pope-Davis, H. L. K. Coleman, W. M. Liu, & R. Toporek (Eds), Handbook of multicultural competenices in counseling and psychology (pp. 137-153). Thousand Oaks, CA: Sage. (Any user of the MCKAS must read this source.)

Critical reviews of the MCAS/MCKAS and other multicultural competency measures can be found in:

Constantine, M. G., & Ladany, N. (2001). New visions for defining and assessing multicultural counseling competence. In J.G. Ponterotto, J.M. Casas, L.A. Suzuki, & C.M. Alexander (Eds.), Handbook of multicultural counseling (2nd ed., pp. 482-498). Thousand Oaks, CA: Sage Publication.

Constantine, M. G., Gloria, A. M., & Ladany, N. (2002). The factor structure underlying three self-report multicultural counseling competency scales. Cultural Diversity and Ethnic Minority Psychology, 8, 334-345.

Kocarek, C. E., Talbot, D. M., Batka, J. C., & Anderson, M. Z. (2001). Reliability and validity of three measures of multicultural competency. Journal of Counseling and Development, 79, 486-496.

Ponterotto, J.G., & Alexander, C.M. (1996). Assessing the multicultural competence of counselors and clinicians. In L.A. Suzuki, P.J. Meller, & J.G. Ponterotto (Eds.), Handbook of multicultural assessment: Clinical, psychological, and educational applications (pp. 651-672). San Francisco: Jossey-Bass.

Ponterotto, J.G., Rieger, B.P., Barrett, A., & Sparks, R. (1994). Assessing multicultural counseling competence: A review of instrumentation. Journal of Counseling and Development, 72, 316-322.

Pope-Davis, D.B., & Dings, J.G. (1994). An empirical comparison of two self-report multicultural counseling competency inventories. Measurement and Evaluation in Counseling and Development, 27, 93-102.

Pope-Davis, D.B., & Dings, J.G. (1995). The assessment of multicultural counseling competencies. In J.G. Ponterotto, J.M. Casas, L.A. Suzuki, & C.M. Alexander (Eds.), Handbook of multicultural counseling (pp. 287-311). Thousand Oaks, CA: Sage Publication.

Utilization Request Form

In using the Multicultural Counseling Knowledge and Awareness Scale (MCKAS), I agree to the following terms/conditions:

1. I understand that the MCKAS is copyrighted by Joseph G. Ponterotto (Ph.D.) at the Division of Psychological and Educational Services, Fordham University at Lincoln Center, 113 West 60th Street, New York, New York 10023-7478 (212-636-6480); Jponterott@aol.com.

2. I am a trained professional in counseling, psychology, or a related field, having completed coursework (or training) in multicultural issues, psychometrics, and research ethics, or I am working under the supervision of such an individual.

3. In using the MCKAS, all ethical standards of the American Psychological Association, the American Counseling Association, and/or related professional organizations will be adhered to. Furthermore, I will follow the "Research with Human Subjects" guidelines put forth by my university, institution, or professional setting. Ethical considerations include but are not limited to subject informed consent, confidentiality of records, adequate pre- and post-briefing of subjects, and subject opportunity to review a concise written summary of the study's purpose, method, results, and implications.

4. Consistent with accepted professional practice, I will save and protect my raw data for a minimum of five years; and if requested I will make the raw data available to scholars researching the multicultural counseling competency construct.

5. I will send a copy of my research results (for any study incorporating the MCKAS) in manuscript form to Dr. Ponterotto, regardless of whether the study is published, presented, or fully completed.

Signature:_____ Date:_____

Name:_____Phone:_____

Address:_____

_____

_____

If a student, supervisor/mentor's name and phone number, affiliation, and signature:

Name:_____Phone:_____

Affiliation:_____

Signature:_____Date:_____

APPENDIX F

MULTICULTURAL COUNSELING KNOWLEDGE AND AWARENESS SCALE INSTRUCTIONS

Multicultural Counseling Knowledge and Awareness Scale (MCKAS)

A Revision of the Multicultural Counseling Awareness Scale (MCAS)

Overview and Scoring Directions

Introduction

The Multicultural Counseling Knowledge and Awareness Scale (MCKAS) is a revision of the earlier Multicultural Counseling Awareness Scale (MCAS). Users of the MCKAS must have completed the "Utilization Request Form" before incorporating the instrument in their professional work. The MCKAS is a 32-item self-report inventory of perceived multicultural counseling knowledge and awareness. Researchers should read the development and validation studies of the MCKAS (Ponterotto et al., in press) and its predecessor, the MCAS (Ponterotto et al., 1996), before using the instrument.

The MCKAS is currently undergoing continuing validation research, and its psychometric strengths and limitations are still under study. The instrument should be used only

for research at this time. It should not be used as an evaluative tool, and no individual decisions should be based on instrument scores.

The MCKAS is a two-factor instrument that includes 20 Knowledge items and 12 Awareness items extracted from the original 45-item MCAS. The two-factor model has been supported in both exploratory factor analysis and confirmatory factor analysis of the MCAS. Research on the MCAS across multiple samples has shown the two factors to be internally consistent. Coefficient alphas for the Knowledge scale have clustered in the .92 range; and for the Awareness scale in the .78 range.

Scoring Directions for the 32-item MCKAS

A number of items (n=10) in the Awareness Scale are reverse-worded (i.e., low score indicates high awareness) and need to be reverse-scored prior to any data analysis. These items are #s 1, 4, 7, 10, 11, 18, 20, 24, 25, and 30.

To reverse-score these items use the following conversion table:

1 = 7, 2 = 6, 3 = 5, 4 = 4, 5 = 3, 6 = 2, 7 = 1

The MCKAS yields two scores that are mildly correlated (r =0.36), supporting the independent interpretation of separate subscales (see review in Ponterotto & Potere, in press).

Knowledge Scale (20 items): 2, 3, 5, 6, 8, 9, 12, 13, 14, 15, 16, 17,

19, 21, 22, 23, 27, 28, 31, and 32.

These items are all worded in a positive direction where high scores indicate higher perceived knowledge of multicultural counseling issues. The score range for the Knowledge scale ranges from 20 to 140 using aggregate score, or 1 – 7 using a mean score (the mean subscale score is derived by dividing the total aggregate score by the number of subscale items, n = 20).

Awareness Scale (12 items): (1), (4), (7), (10), (11), (18), (20),

(24), (25), 26, 29, (30).

Ten items in parentheses need to be reversed scored. After reverse-scoring, the total score range for the Awareness Scale ranges from 12 to 84 (or 1 to 7 for mean score; that is the total score

divided by number of subscale items, n = 12) with higher scores indicating higher awareness of multicultural counseling issues.

Note: No cutoff scores establishing "satisfactory" knowledge or awareness of multicultural counseling issues exist.

VITA

Kelli J. Cummings was born on December 15, 1973 in Reading, Pennsylvania. Following graduation from Governor Mifflin High School, Kelli attended the University of Richmond, studying Russian and Eastern European Studies, as well as Women's Studies. In 2001, she earned a Master of Education degree in Student Affairs in Higher Education from Kutztown University of Pennsylvania. Following graduation, Kelli worked for George Mason University in Residence Life, where she developed her interest in multicultural counseling. In 2004, she enrolled in the Counselor Education doctoral program at the University of Tennessee. She completed her Ph.D. in 2010.